

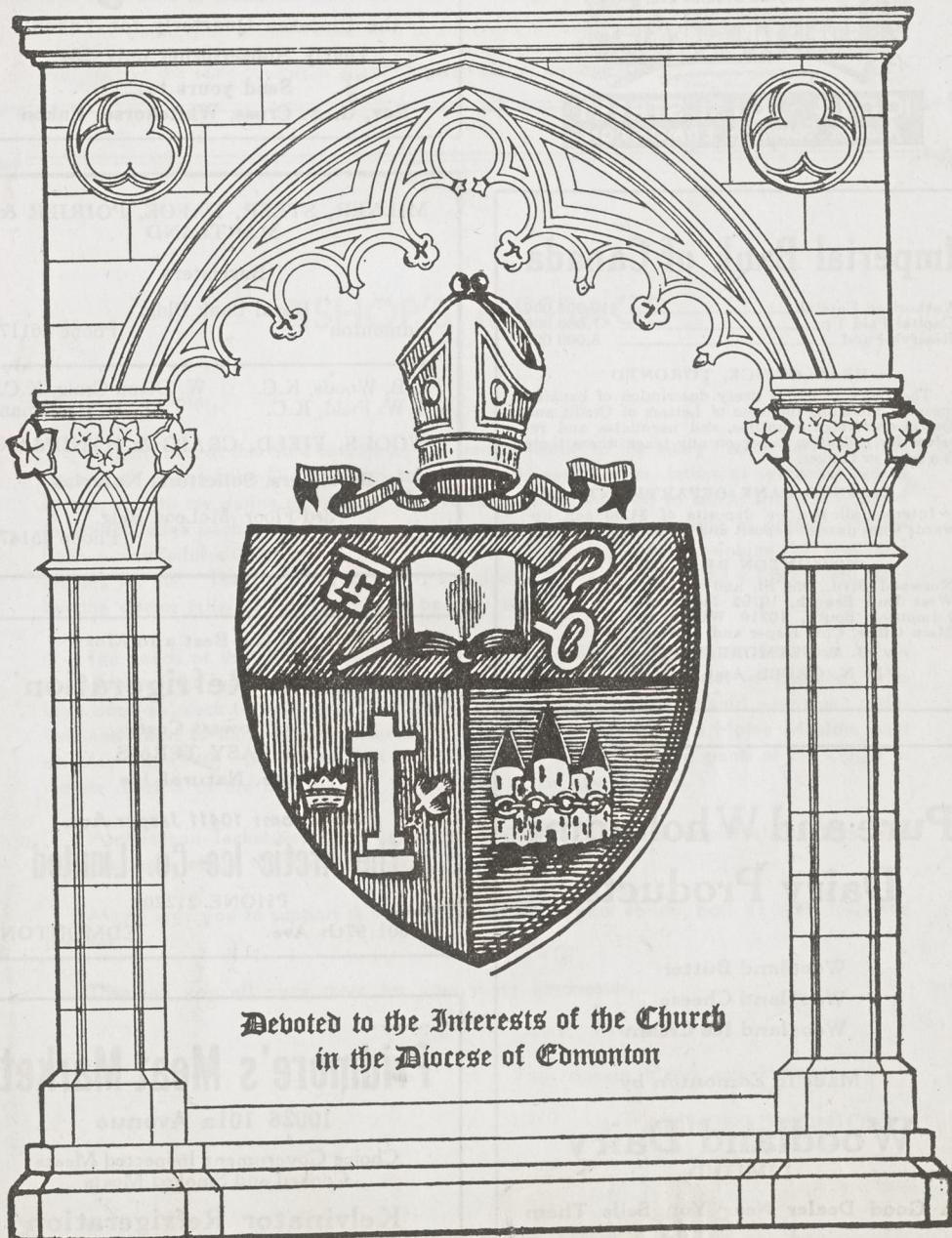
# The Church Messenger

DIOCESE OF EDMONTON

VOL VII.

EDMONTON, MAY, 1940

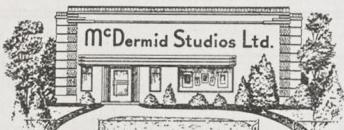
No. 121



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# Church Messenger---Diocese of Edmonton

Published monthly by authority of the Executive Committee, Diocese of Edmonton

Editor: Rev. G. P. Gower

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## BISHOP'S MESSAGE

My Dear People:

I would like at this time to express my sincere thanks to the many friends and organizations in all parts of the Diocese who have so kindly sent flowers, letters of sympathy, good wishes, etc., to me during my illness. I have appreciated them all so much, and I had hoped to acknowledge each one personally, but I am afraid that is impossible at present. It has been a wonderful comfort to me to know that so many of you were thinking of me, and praying for me. Thank you all again. I am glad to say I am improving a little every day, but the doctor tells me I shall have to be very patient.

The needs of the Diocese are naturally very much in my thoughts at this time, when the effects of the war are being felt so keenly by the different Societies in England, who have done so much to help us in the past. It is imperative that we should now make a determined effort to help ourselves, therefore, I propose to inaugurate a Home Mission Fund on May 1st, 1940. By this means I hope to be able to keep up the grants of the Clergy in remote districts of the Diocese and, if possible, open new districts.

Archdeacon Tackaberry, who has been particularly kind and helpful at this time, will tell you more about the Home Mission Fund.

May I urge you to support this effort to the best of your ability, both as individuals and parishes.

Thanking you all once more for your many kindnesses,

I remain,

Your sincere friend and Bishop,

ARTHUR EDMONTON.

# The Diocesan Home Mission Fund

It is just eight months since the war broke and the memories of the first days of September are still clear. The assurance of unity and co-operation from every corner of the Empire stirred and thrilled Canadians. With them came offers of help in all needed ways. Our Dominion was asserting its oneness with the Empire, to share, to give, to sacrifice according to the need of the Motherland which had given it birth.

In the same moment churchmen throughout the Dominion remembered the old Church at home which had given birth to the Church of England in Canada and had succored it through all the years. Messages of loyalty and co-operation were sent. The reply came back: "Whatever happens, our love for you and our sense of duty bids us continue our help, but we do not know what lies ahead—set your house in order."

We know what has happened in England. Income taxes and other war taxes are draining monies formerly available for us. "Blackouts" have cut off direct contacts of the missionary societies with hundreds of thousands of former subscribers. National emergency threatens the export of money.

The Bishops of the Missionary Dioceses in Canada are meeting this situation with a fine statesmanship. They know that the Mother Church has been sending to Canada £1,000 a week (a quarter of a million dollars a year)! This is as much as (or more than) our total missionary givings through our own M.S.C.C. The Bishops will not wait until the day comes that this great help ceases, when hundreds of missionaries, in many cases with wives and families, may be left stranded in far-flung mission areas, which are unable to support them.

On the front page of this issue of the Messenger, the Bishop of Edmonton reminds us of the call in this Diocese. The Bishop with the support of the Executive Committee established the Diocesan Home Mission Fund and launched it at the Annual Diocesan meeting of the W.A. There was a splendid and unanimous response from that meeting and a substantial cheque of \$285.85 has already been received from the W.A. Other subscriptions are coming in and the Diocese is well on its way towards the goal of \$1,000.00 set for this year.

Further explanatory statements will appear in succeeding issues of the Messenger. In the meantime, let all churchmen and churchwomen, as well as church organizations place the Edmonton Diocesan Home Mission Fund in the forefront of their thoughts and prayers as the great opportunity for united effort in this Diocese for 1940.

## Bishop's Appointments

**Mr. V. Cole, Summer Student, to Hardisty.**

**Mr. F. Baker, Summer Student, to Grand Centre.**

**Mr. Peake, Summer Student, to Sedgewick.  
The Rev. W. M. Nainby, to St. Faith's,  
Edmonton. June 1st, 1940.**

**The Rev. W. Elkin to Wetaskiwin and  
Ponoka. June 1st, 1940.**

We are glad to report that our Bishop is making good progress towards recovery. We assure him of our continued prayers for complete restoration of health.

\* \* \*

We have also learned that the Rev. P. J. Disney of Hardisty is now out of hospital and making satisfactory progress. We wish him a speedy recovery.

## On the Editor's Table

### ROLL OF HONOUR

We have received a letter from an ex-service man on the question of a Roll of Honour for every church. We are of the opinion that this is a matter which should receive the most careful attention by every congregation and that a record of the men who have left and are leaving should be very meticulously kept. Much overlapping and many omissions occurred during the last war. If there is one place where their names should be revered and affectionately remembered it is in the Church which nurtured them in Christian Virtue and Christian Courage. We do well to remind ourselves that so long as men find it in themselves to sacrifice their all for a cause we need not despair of the world. Greater love hath no man than this that a man lay down his life for his friend.

### WESTERN CLERGY RELIEF

The results of the appeal for \$50,000 to assist the clergy in the distressed areas of our mission field has exceeded expectations. Reports indicate that close to \$60,000 will be available for this purpose. Edmonton, as was stated in last months Church Messenger, subscribed \$581

A word of warning is necessary. Already there is appearing the attitude which suggests that the whole problem is now disposed of and that every thing is alright. Quite the contrary is the case and, unless apportionments are paid in full, a similar condition will return immediately adverse conditions arise. The fact of the matter is that the financial position of the mission field is one of utter bankruptcy. Were it not for the clergy who continually carry heavy burdens of debt and live on mere pittances which are a disgrace to our Church there would be no missions in numerous areas in the West.

We are inclined to forget that it is not the money collected in Canada which keeps the mission work going. It is the \$5,000 per week received from Great Britain which has enabled us to take our place in the field. We face the possible curtailment of this generosity if the war is prolonged beyond 1940. What are we going to do then? Every loyal Church member should think and pray hard that the Canadian Church may meet the challenge.

### PREACHING

From every quarter comes evidence that people are looking to the Church to give them a lead in their thinking. Winston Churchill in a forceful article in a leading newspaper complains that the leaders of the Christian Church cannot hold the people to their allegiance because of the lack of clear thinking. An editorial in "Fortune" says the same thing even more pointedly. "Failure to teach absolute spiritual values has undermined our civilization. The flock now leads the shepherd

and the result of lack of spiritual leadership for the people has given rise to materialism."

"There is only one way out; the sound of a voice coming from something not ourselves in the existence of which we cannot disbelieve."

"It is the earthly task of the Church to hear this voice to relate it convincingly to the contemporary scene and to tell us what it says. If they cannot hear it or fail to tell us what it says, we, as laymen, are utterly lost. Without it we are no more capable of saving the world than we were capable of creating it in the first place."

Commenting on this the "Church Times" remarks that it would be a good thing if Anglican priests who are so careful in their proper regard for the ministry of the Sacraments would also be mindful of the equally important ministry of the Word. The suggestion is made that the practice of the late Canon Mackay, one of the most gifted preachers of his generation, should be copied. He used to write his sermons, sometimes two or three times. This would avoid the questionable habit of thinking on one's feet—which is seldom intelligent or convincing.

#### ASCENSION DAY

There is no more inspiring hymn in the whole Hymn Book than the Ascension Hymn: "See the Conqueror Mounts in Triumph." It always seems to me such a pity that the Feast of the Ascension is so lightly regarded by the Church generally. Once or twice a service was held at the Cathedral at which all congregations were represented. There seemed ample justification for its continuance and now that the war with its constant inroads on our optimism and faith has come surely such a message as the Ascension Day can give us is more needed than ever. We need the strong assurance that human nature has been taken back to its rightful place close to the Divine. We need the affirmation that victory over Sin has been achieved. It helps us to nerve ourselves for the task ahead. Just to say the words "great triumph" and to think in terms of restoration and exaltation lifts us up above the earthly scene and gives us a new perspective.

#### ROGATION DAY

The Sunday before Ascension Day and the following three days have been set aside by the Church for the specific purpose of asking God's blessing on the sowing of the Seed and all the efforts of man to bring the mighty seasons in with their beauty and their fruitfulness. To me it is a wonderful thing that man can lend a hand in the unfolding of the beauty and goodness of the Universe. I think Kipling went to the root of the matter when he said: "Half a proper gardener's work is done upon his knees;" and if the cynic were to ask me whether prayer made onions grow I should promptly say yes, and then go on to tell him that more important than the onions would be the way his own soul would expand if he tended it with prayer.

I don't know much about farming but I suspect that a large part of the trouble in the dust bowl and other places too, is the lack of husbandry of the precious soil. The good earth must have cried out in pain to feel the hurt of thousands of steel blades searing the soil to mine its wealth without thought of the proper conservation. Such a sacrifice comes of a wrong attitude to God's earth. It teaches us that we must regard the good things of earth as a trust to be cared for and not as a gift to squander. When we take up a handful of earth

we hold the richness of His bounty and are very close to Him.

"This is my Father's world,  
And to my listening ear  
All nature sings, and round me rings  
The music of the spheres;  
This is my Father's world,  
I rest me in the thought,  
Of rocks and trees, of skies and seas,  
His Hand the wonders wrought."

#### RATION CARDS

Ration cards are something Canadians have not yet experienced. Miss Rosita Forbes in an article in "McLeans" remarks that she was impressed by the abundance of food in this country: quite a contrast to the careful economy exercised in countries at war. Some of us still remember the long waits in queues for the miserably small rations doled out to us during the last war. In a certain North Country town a long queue had gathered outside a grocery shop waiting for a ration of margarine. Amongst the customers was a clergyman. After waiting some time he remarked to the lady next to him, "You know, I'm not waiting all this time." So he went talking to the women in a series of pastoral visits up the queue towards the shop. He had nearly reached his objective when the woman in the front of the queue caught hold of his coat tails and pulled him back and said, "Eh! No lad. You may be first in heaven but not in this . . . margarine shop. Back you go!" \*

**The Sergeant-Major**—From the Quebec Diocesan "Gazette" we cull this one:

They were burying the sergeant-major and sitting in church at the funeral service the men were listening to the chaplain's address. As the virtues of the dead man rolled off the chaplain's lips the "Bad Lad" of the crowd became more and more amazed. When the chaplain referred to the deceased's "lovable qualities," he could stand it no longer. He rose in his place, and after a cough to attract the chaplain's attention, asked: "Excuse me, sir, but are you sure you've got the right corpse?"

## The Seventh Summer Camp Conference

**WHERE?**—Kapasiwin Beach.

At the east end of Lake Wabamun, forty-two miles west of Edmonton. Gravel highway all the way. Beautiful Scenery; Playing Field; Open Air Chapel; Dormitory Accommodation; Dining Hall.

**WHEN?**—Monday, July 15th to Monday, July 22nd, 1940.

**WHAT IS IT?**—A Great Opportunity to have a Summer Holiday by the Lake, with bathing, boating, tennis, riding, etc.

A Great Opportunity to have a week of happy fellowship with others from all over the Diocese and to meet others who like ourselves are interested in building up the Church.

A Great Opportunity to hear outstanding Leaders of the Church, who bring fresh thought and new vision.

A Great Opportunity to make contact with the Mission Field at Home and Abroad. You will hear Soldiers of the Cross home on leave.

## CHURCH MESSENGER

**A Great Opportunity** to get some Training in the Adventure of Christian Service for others.

DON'T MISS THIS GREAT OPPORTUNITY!

WHO'S GOING TO BE THERE?—

1. **BISHOP OF QUEBEC**, famed in the field of the Church's endeavour amongst the Youth of the Church and in the training of Young Men—THE LORD BISHOP OF QUEBEC, The Rt. Rev. Philip Carrington, M.A., D.C.L., Litt.D., will give Bible Study and will speak on "Christian Youth and the Modern World."

2. **Mrs. Carrington** who is accompanying her husband on the tour of the Summer Schools in Western Canada will speak on "WOMEN IN THE WORLD TODAY."

3. **The Rev. P. H. Jordan, B.A., L.Th.**, is the Social Service Council's choice for some one to deal with "SOCIAL PROBLEMS AND THEIR CHALLENGE TO THE CHURCH."

4. **Miss J. M. Nattress** from Kangra, India, has been chosen by the M.S.C.C. to bring the message of the Missionary Field from Overseas.

5. **Mr. Vernon Barford, B.A.**, Organist and Choirmaster of All Saints' Cathedral, will speak on "CHURCH MUSIC" with special reference to the NEW HYMN BOOK. Here's your chance to get to know the real treasures in our New Hymnal.

6. **Miss Gwen Harris** of the Extension Department of the University is in charge of Dramatics. If you want to know how to enter the field of Biblical Drama and present Bible Incidents and Parables for your Sunday School, come and hear Miss Harris.

WHO ARE THE OFFICERS?—

**Patron:** The Lord Bishop of Edmonton the Rt. Rev. A. E. Burgett, M.A., D.D.

**Dean:** The Rev. T. J. Matthews.

**Chaplain:** The Rev. G. P. Gower.

**Registrar:**

**Publicity:** The Ven. S. F. Tackaberry.

**Hostess:**

**Convener of Sports:** The Rev. W. Elkin.

WHAT IS THE COST?—

**One Dollar Per Day**—plus the Registration Fee of \$1.00.

QUESTIONS we would like to ask—

- How many W.A.'s are going to give a Bursary to enable some one in their parish to come to the Summer School?
- What cooperation are the A.Y.P.A. going to give us in this Diocesan effort. If they gang up—is it for us or against us?
- How many of the clergy are going to see that their parish is represented—or have they no potential leaders needing this particular chance to get a vision?
- Why the city parishes have had such a poor representation in the past and what are they going to do about it this year?
- Why you, dear reader, think that there is nothing here for you personally or that there is nothing you can do about it. Why don't you come? We don't mind whether you are a church warden, a vestry man, a W.A. president, a Sunday School teacher, or just someone who feels out of it. Come and join the happiest Church group in the whole Diocese!

### KAPASIWIN CAMP

#### Rental Charges

The D.B.R.E. are faced with the problem of obtaining revenue sufficient to cover the overhead costs of maintaining the Camp insurance and depreciation, etc.

At a recent meeting the Committee decided to make a small charge for the use of the camp.

The charges will be as follows:

	Week-end	Week
Parties of 12 and under	\$ 2.50	\$ 5.00
13 to 25.....	5.00	10.00
26 to 50.....	7.50	15.00
51 to 75.....	10.00	20.00

The Summer School for 1940 and any other Diocesan group will come under this scale of fees.

Those who desire the use of the Camp should make application as soon as possible. Please communicate with the Rev. L. D. Batchelor, All Saints' Cathedral, 103rd Street and Jasper Avenue, Edmonton.

## Diocesan News

### A.Y.P.A. NOTES

With the aid of a grant from the Dominion Council, the Extension Committee of the Edmonton Diocesan Council, under the able leadership of Mr. Garth Walker, have been able to make several trips to country points with a view of bringing to these branches a deeper meaning of our Association. Successful trips were made to country points such as Wainwright, Camrose, Wabamun, and a fraternal visit was paid to Lacombe—a branch of the Calgary Diocese. Plans were made for many more of these visits, some in districts where groups had not yet been formed, but due to the very wet spring making roads impassible, these plans have yet to be fulfilled.

A four-day Leadership Training Course, under the direction of Rev. A. Harding Priest, Western Field Secretary, was held in Edmonton. Topics discussed at these sessions were:

1. The Learning Process.
2. Qualities of Leadership.
3. The Place of the Bible in Our Lives.
4. Program Building and Execution.
5. Problems of A.Y.P.A.'s—Rural and City.
6. Work.
7. Junior A.Y.P.A.'s.
8. What Lies Behind Our Work in the A.Y.P.A.

The leaders in the discussion were:

Rev. A. Harding Priest, Mr. Garth Walker, Canon G. Gower, and Mr. Art Potter.

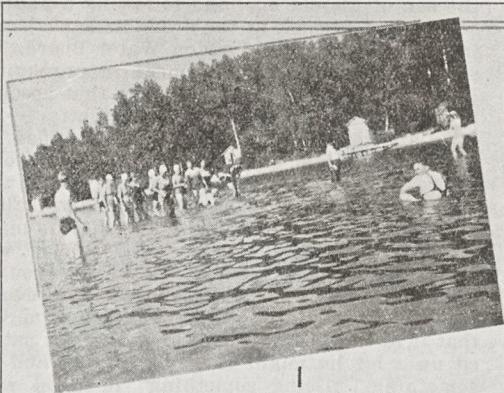
All who attended these sessions felt that they had gained much and took back to their branches with them many new thoughts and ideas.

A mid-annual edition of the camp paper, "The Octopus," has recently been issued as a reminder that camp at Kapasiwin is not far off.

On May 24th, the Edmonton branches will attend a camp outing at Kapasiwin where the activities of the year will wind up. Worship, Work, Fellowship and Edification will play their respective parts in the great event.

The Edmonton Council are sorry to see the departure of the president, Mr. Hugh Reeves, who has left for Lethbridge. Under Hugh the Council made rapid progress. We'll miss him greatly. However, our loss is Lethbridge's gain and we trust that they will find him as indispensable as we have. Archie Bowker of St. John's, Millet, was elected president in Hugh's stead and Norman

## SUMMER SCHOOL OF 1939



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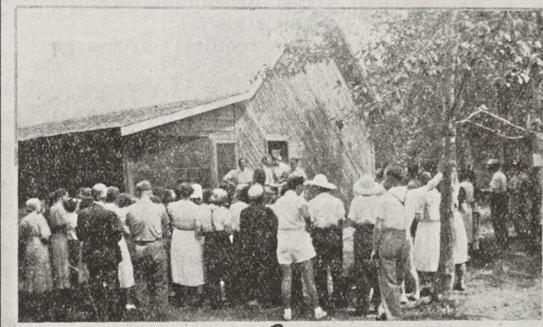
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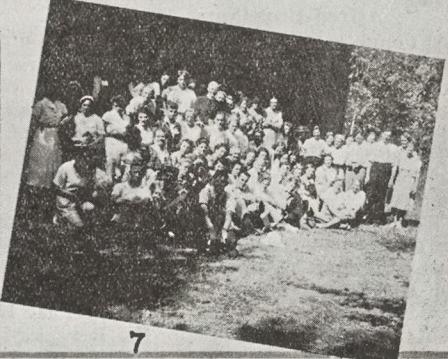
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1. Kapasiwin Beach; 2. A Study Group; 3. A modern John the Baptist; 4. Miss M. Foerstel, Nagano, Nagano-Ken, Japan; 5. The Dean of the Summer School, The Rev. T. J. Matthews, Edson; 6. The Dean outlines the day's programme; 7. The Summer School Group and their guests, the C.G.I.T. from Fallis. The Rev. H. T. Archbold, M.A., of Duncan, in centre.

Pickard took over the position of vice-president. Archie and Norman were sworn into office by the Council Chaplain, Rev. L. D. Batchelor, in a most inspiring service at All Saints' Cathedral.

### WHAT HAS BEEN DONE TOWARDS ORGANIZING THE CHURCH BOYS' LEAGUE

Following up the article that appeared in the April issue of the "Messenger" we wish to report the further news about the C.B.L.

To date there are two branches that have been definitely affiliated with the Dominion C.B.L.: one at Wainwright, with a membership of 14 boys; and another at Drayton Valley, with a membership of 17 boys.

Twenty parishes have been contacted with the C.B.L. literature. Many of them are considering the move of forming a branch. Some of the parishes feel that the present work with the boys must carry on as it is. Others are looking for suitable leadership. Three parishes have taken some very definite steps towards this end, and others are still to be heard from. In all, while we feel that we are greatly handicapped by having to resort completely to the medium of mail, we feel that there will be many more parishes in which the C.B.L. set-up will be used to meet the "mid-week" needs of our boys.

What has been discovered through all this correspondence is that there are about four parishes that have clubs for their boys, based on such groups as choir boys, altar servers, and purely parish membership. It is felt that such boys' clubs as these would be greatly aided by becoming affiliated with the C.B.L., because the C.B.L. program includes such interests as these clubs already have; and also the wider field of diocesan and Dominion interests. We hope that the statement about this fact will bring to light other such parish groups that might be interested in the C.B.L. program.

Again, if any reader of this article belongs to a parish where there is a possibility of forming a C.B.L. we would appreciate a note sent to the writer of this article.

### Obituary

#### Alfred Broadhurst 1860 - 1940

Although we recognized that he was fast failing, the death of Mr. Alfred Broadhurst on Palm Sunday at the ripe age of 80 years, came as something of a shock. This Mission has thus lost its strongest link with the pioneers of the Archbishops' Western Canada Fund, which in 1910 gave such impetus to the church's work in the west.

"Uncle Alf" lived in the old mission house in the days when Sidney Patrick (the "Pat" of almost Homeric fame; pugilist, scoutmaster, and general factotum) kept order inside and outside in the interests of the Rev. A. H. Huxtable, the Rev. Edwin Teale, the Rev. A. Law Harkness and other early mission priests. Uncle Alf knew them all, and as a raconteur of no mean ability, could tell many a good story at their expense, with never a hint of malice and always well-sustained by his own whimsical sense of humour.

A few days before he died, he told me a little about his past life. I wish I had space to tell

what I know. His father, born in the year 1796, had been a trusted servant of the old East India Company, and travelled far afield. Alfred was the son of his old age, and following a natural bent, found himself at the draughtsman's bench in the employ of the London Water Board. He suffered a great disappointment in unrequited love, and it was perhaps solely on that account that he came to Toronto in the eighties — to draw and to forget. I believed he magnified his art and his latent craftsman's skill to the point where people mattered little except as a background. At any rate, he was an individualist, and certainly all through his long life he made few if any intimate friends, and at the last was a pathetic and lonely figure. He had no thought of dying. It was difficult to talk to him of death. During the last few weeks I heard him say that if he could only get to town and get patched up a bit he might then get around and do something. "Doing something" in wood was, after all, his life. There is ample evidence that he could design and build comely and proportionate churches that fitted the western landscape and character, in such places as Wainwright, Edson and Wabamun. He had the true artist's horror of pseudo-Gothic and the western architecture of false-fronts. He built simply and well when he "bossed" a job, and for his own good was never concerned enough with the extent of the remuneration.

But his chief delight was to create church ornaments and furnishings in woodwork—altars, crosses, credence tables, lecterns, Bishop's thrones. This last year, with his eyesight all but gone, I have seen him holding not three inches from his face Mowbray's catalogue of ecclesiastical designs, pondering some new work for head and hands, stubbornly refusing to take cognizance of the passage of time.

They were very kind to him at St. Joseph's, and his body came back to rest overnight in the church he designed and built in the village of Wabamun, and was finally laid away in the churchyard of St. Aidan and St. Hilda, Rexboro on Wednesday, March 20th.

I venture to say that another great craftsman from his own native London would scarcely begrudge Alfred Broadhurst the classic epitaph in St. Paul's Cathedral:

"Si monumentum requiris, circumspice."

### Rural Deanery of Edmonton

#### ALL SAINTS' CATHEDRAL

REV. CANON A. M. TRENDELL, Rector

REV. L. D. BATCHELOR, L.Th., Assistant Priest

Due to an oversight this parish did not record any of its activities last month, but affairs are proceeding in a satisfactory manner. The Sunday services are well attended and there has been a noticeable increase in the daily attendances. While it is quite impossible to find a period suited to the daily programme of everyone, we must continue "instant in prayer." We have received letters from overseas indicating that the knowledge that

## Issues at Stake

### V.— OPPRESSION AND FREEDOM

By Rev. Ebenezer Scott, M.A., B.D.

The "evil things" which Mr. Chamberlain singled out in his indictment of Hitler are so closely related that it is difficult to treat them separately; and yet each of them has its particular shade of meaning. Oppression marks a more positive stage than injustice. Oppression, rather than injustice is the active enemy of freedom. Oppression implies the enslavement of the entire being of one man, soul and body, by another.

Perhaps the greatest moment, taking the highest moral view, in the history of England, was when with one stroke of her pen she declared all her subjects to be free; and this great charter of humanity has become the most cherished possession of the whole free commonwealth of the British nations, and of such of the colonies and dependencies as are still in process of being educated for self-government.

It may be granted that freedom, when once acquired, creates new problems of its own. The question is bound to arise again and again,—at what point do we reach the limits of personal freedom? The memory of Archbishop Magee of New York, is kept alive by some of his famous epigrams; and none of them is better remembered than his saying that he "would rather see England free than sober." Temperance is a conspicuous example of many problems in which we must leave it to the genius of a free people to hammer out a workable compromise between personal liberty and public control.

As in our British parliaments "His Majesty's loyal Opposition" has its place and duties as well as "His Majesty's Government", the same principle of freedom may be at work on both sides of a dispute; it is freedom itself that orders the battle, and freedom itself that is the victor.

Hitler has called us back to the old battle-ground of British liberty. But we have even higher sources of inspiration than any that can be found in the story of our own struggles for freedom. Freedom is the grand issue at stake in the records of Scripture and in the teaching of our Lord. The Old Testament is one long history of struggle against oppression. The word itself—"oppression" or "oppressor"—as it appears in our Authorized Version, may not always be the exact rendering of the original text. The "oppressor" stands for the "violent man", or the "taskmaster", or the "exactor". But it is perhaps characteristic of our English translators, that they chose the comprehensive term "oppression" for the various types of wrong inflicted by men upon one another. Next to our Bible as the great exemplar of our English speech, comes our Shakespeare, and Shakespeare speaks of the "oppressor's wrong". As long as the English language endures (which will be as long as the Bible and Shakespeare, and that means forever), oppression and wrong are linked together. The quotation continues,—"the proud man's contumely",—and again Shakespeare gives us the word with his unerring precision. Oppression is a form of pride,—and there is no human failing so irrational as pride, and so certain to fall. The tyrant is the proud man raised to the highest power. Oppression is naked wrong. There must inevitably come a time when men will rise up against pride and tyranny. Oppression as it dashes forward on its inglorious course, carries within itself the sentence of death.

Our supreme authority is Christ Himself. Christ proclaims His kingdom as a kingdom of freedom. It is remarkable, as we saw in our discussion of injustice, the "evil thing" which we last considered—how little our Lord has to say about justice in the narrow, more or less legal, sense in which we generally understand the term. He dwells rather on the glorious freedom of those who obey God's righteous will. Consequently, He reserves His sternest denunciations for oppression, the enemy of that freedom which is the birthright of every member of God's family of mankind.

Thus the principles of Christ's teaching, and the spirit of Christianity, as it moved down through the centuries, inevitably led to the abolition of slavery as an institution. The same spirit is bound to answer the challenge to redress all form of human wrong.

Our Lord Himself endorses the word of "our king Shakespeare" (to give him Carlyle's title), "The work of the 'oppressor' is 'wrong'." Our Lord Himself endorses the word of Mr. Chamberlain, our first minister of state, "'Oppression' is an 'evil thing'." As the issue at stake is between oppression and freedom, our war is between good and evil, between right and wrong; and we come back again to the great primary Issue of God.



## Religion on the Air

Last month we published a list of Canada-wide broadcasts arranged by the Religious Committee of the C.B.C. The following are items, as far as we have been able to gather them to date, of the regional or diocesan broadcasts in which our Church takes part.

Place	Station	Day	Time
Edmonton	CJCA	May 5, 19; June 2, 16	
Grand Prairie		Each Monday	9.00 - 9.30 a.m.
Prince Albert	CKBI	2nd and last Sundays	11.00 a.m.
Saskatoon	CFQC	4th Sunday	11.00 a.m.
Calgary	CFAC	Every Sunday	11.00 a.m.
Calgary	CFCN	Every Friday	10.15 p.m.
Lethbridge	CJOC	Every Sunday	11.00 a.m.
Winnipeg	CJRC - CJRM	Every Sunday	11.00 a.m.
Winnipeg	CJRC	Every week day	10.45 - 11.00 a.m.
Kenora	CKCA	Every six weeks	
Cochrane	CKGB	Every Monday	7.45 - 8.00 a.m.
Toronto	CBL	Every Sunday	9.30 - 10.00 a.m.
Toronto	CBL	One week each month	8.30 a.m.
Toronto	CFRB	Every Sunday	7.00 p.m.
Chatham	CFCO	Sunday	7.00 p.m.
Windsor	CKLW	Every Sunday	11.30 a.m.
Windsor	CKLW	Every week day	2.00 - 2.30 p.m.
Prescott	CFLC	2nd Sunday	7.00 p.m.
Prescott		Every 5th week day	8.15 - 8.45 a.m.
Ottawa	CBO	Every Monday	8.00 - 8.15 a.m.
St. John, N.B.	CHSJ	Certain days	8.30 a.m.
Fredericton	CFNB	Certain days	8.30 a.m.
London	CFPL	2nd, 3rd and 4th Sunday	11.00 a.m.
Brantford	CKPC	2nd and 4th Sunday	11.00 a.m.
Brantford	CKPC	Every Wednesday	9.00 a.m.
Owen Sound	CFOS	May 12, 26 and June 30	11.00 a.m.

In the above list where it is noted that our Church is represented occasionally,—other religious bodies broadcast on the other days of the week or month at the same time; it is often a co-operative effort in which our clergy take their turn.

It is hoped that our people take advantage of these broadcasts which are made available with no small effort on the part of our clergy and often with considerable cost.

Our readers will be interested to hear that the Reverend J. E. Ward whose article appeared in Church Messenger last month telling of the work of his committee of the C.B.C., has been made a Canon of St. James' Cathedral, Toronto. The Archbishop in announcing the appointment mentioned the excellent work that Mr. Ward has done for so long a time in connection with broadcasting.

The editor of Church Messenger will be pleased if readers will examine the above list and send to him any corrections or additions.

### TRINITY SUNDAY

O God of life, Whose power benign  
Doth o'er the world in mercy shine,  
Accept our praise, for we are Thine.

O Father, uncreated Lord,  
Be Thou in every land adored,  
Be Thou by all with faith implored.

O Son of God, for sinners slain,  
We bless Thee, Lord, Whose dying pain  
For us did endless life regain.

O Holy Ghost, Whose guardian care  
Doth us for heavenly joys prepare,  
May we in Thy communion share.

O Holy, Blessed Trinity,  
With faith we sinners bow to Thee;  
In us, O God, exalted be.

# Comments Original and Otherwise

*"Curate"*

## WHY CAN'T WE DO THIS IN CANADA?

From The Witness I quote as follows:

### All Bills Paid for 1939

"With fine collections and constant economy in every field of work, the Episcopal Church closed its fiscal year with all bills paid," was the announcement issued by Lewis B. Franklin, treasurer, on February 13th. Collections of money from the dioceses throughout the Church were 100.3 per cent of the amounts expected, one of the best records ever established by the Church. Of 98 dioceses and missionary districts meeting expectations, only seven failed to pay 100 per cent and over-payments by others brought the average up to the 100.3 mark.

### FORWARD DAY BY DAY

That is the title of a little book of daily Bible Readings to which I have called attention on several occasions. I notice that the issue just received for Easter Ascension and Pentecost contains a commendation by the Primate of our Canadian Church. The suggested readings begin with Easter Sunday. On that page I find the following quotation from that great preacher and great Christian, the late Phillips Brooks.

"A living Christ, dear friends! The old, ever new, ever blessed Easter truth! He liveth; He was dead; He is alive for evermore. Oh, that everything dead and formal might go out of our creed, out of our life, out of our heart today. He is alive! Do you believe it? What are you dreary for, O mourner? What are you hesitating for, O worker? What are you fearing death for, O man? Oh, if we could only lift up our heads and live with Him; live new lives, high lives, lives of hope and love and holiness, to which death should be nothing but the breaking away of the last cloud, and the letting of the life out to its completion. May God give us some such blessing for our Easter Day."

A few days later I find this very practical suggestion at the close of the comment for that day's reading.

"Make a list of the things and persons which give you anxiety. Make for each item an act of trust in God. Resolve to tackle each problem only with His help." Splendid advice.

### THE BODILY RESURRECTION

"The moment the bodily resurrection has dissolved away, there is no halting place. Sooner or later you are bound to reach the point at which you regard Jesus simply and solely as a man."

I quote these words of Mr. J. Middleton Murray because of a sermon I listened to not long ago. And alongside of them I put this quotation from Bishop Westcott's book, "The Gospel of the Resurrection", and there is no greater authority on the subject. Here is what he has written. "The Death, the Burial, and the Resurrection of Christ, claim to be facts exactly in the same sense, to be supported by evidence

essentially identical in kind, and to be bound together indissolubly as the groundwork of the Christian faith."

### ATTENTION M.S.C.C. APPORTIONMENTS COMMITTEE

In the report of the late General Secretary for the year 1937 there is a section dealing with apportionments and grants. Examination of the figures there given show that in determining the apportionments for the several dioceses, fairly substantial reductions were made, and quite properly, in the case of the several missionary dioceses in Western Canada. But the Apportionment Committee went further and made substantial reductions also in the case of seven of the older and self-supporting dioceses. An examination of the returns for 1939 show that two out of these seven older dioceses paid their apportionment in full. The amount paid on apportionment by the other five make one wonder if any very serious effort were made to reach even the reduced apportionment. Some time ago I heard a Western bishop say with reference to the grants made to the West that as the creaking wheel got the grease, so the squealing diocese got the most assistance. Sometimes I wonder if the same principle may not be in operation in the East, and that the diocese that makes the loudest squeal gets the lightest apportionment.

### A MISSIONARY RELIGION

Christianity is essentially a missionary religion. The Churchman who says he "does not believe in missions", or that any appeal on behalf of missions "leaves him cold" is actually proclaiming his disloyalty to Christ who said "Go ye into all the world and preach the Gospel."

### HUMAN NATURE IS CONSTANT

I have lately been reading "In the Steps of St. Francis" by Ernest Raymond, and came across this incident. "Once when he (St. Francis) asked the Bishop of Imola's permission to preach in his diocese his lordship answered crossly 'I thank you, but I can do my own business without any help from you.'" The author makes this comment: "How constant is human nature!"

### RATHER SUGGESTIVE

At the end of a sermon in a Scottish church an ardent prohibitionist was permitted by the entirely anti-prohibitionist minister to say a few words on his pet subject.

"Brethren," he said, "if I had all the whiskey, brandy, and champagne in the world I would fling the whole of it into the Tweed."

He sat down and in the pause that followed the minister rose:

"We shall conclude our Service this evening," he said, "by singing Hymn 157 'Shall we gather at the River?'"

I cannot vouch for the accuracy of this story. I only give it as related.

### TELLING THE TRUTH

I have just done a terrible thing. In the depths of remorse I sit wondering whether I can undo it. How can I evidence my penitence or what apology can I make?

I have told the truth.

Somewhat or other, people have a strange idea about a clergyman. They expect him to be truthful and above reproach, but then they do not exactly expect him to tell the truth.

My mail brought a request which read—"Will you please tell us all that you know about Mr. A., his character and financial responsibility? He has given you as a reference."

My reply ran—"I found his name on the register of this parish when I came here five years ago. He has two children and one wife. I met them once. They do not attend church. The children do not attend the Church School, the reason given on the visitor's report is—'Father says it is impossible for him to get up on Sunday, it is the only morning he has to sleep.' He is not on the treasurer's books so I cannot tell you anything of his financial condition, or of his willingness to meet his financial obligations, in fact so far as I know he never assumed any. As no member of the family ever attends church and as there have been no deaths or serious sickness in the family they have not had occasion for calling for the services of a clergyman. I have as you requested told you all I know about the gentleman in question. Since he gave my name as a reference, he apparently did not expect you to receive much information."

I did not send this reply, but instead I sent it to Mr. A. with the comment that I had failed to answer the request for a reference since this was the only kind of a letter I could write.

—THE POOR PARSON.

I have no doubt that when The Poor Parson finished that sarcastic letter to Mr. A. he considered he had "ticked off" the gentleman rather cleverly. And so he had. But there are two questions I would like to submit to Poor Parson. He found Mr. A.'s name on the parish register five years before. How was it that he had to turn to the "visitor's report" to ascertain why he did not go to church, and why was it that in five years he had only met this parishioner once? Had poor parson spent less of his time "coddling" the saints, and more of it "collaring" the sinners, he might have been able to write a different kind of "character" for Mr. A.

### THE QUESTION OF HOLY ORDERS

At the present time there is quite a keen discussion going on in some Church newspapers in the United States regarding the terms proposed for re-union between the Episcopal and Presbyterian Churches. As usual the problem offering most difficulty is that of Holy Orders. In this connection I would like to make a quotation from Bishop Walter Carey's book "The Joy of Salvation". In the chapter on Re-union he says: "I am one of many who, although I have no doubts at all about the reality of my Episcopal and Apostolic ordination, would be ready—if the Church of England and the Province of South

Africa advised it—to submit to conditional ordination from the Roman Church if it would satisfy them and promote unity." If all who profess and call themselves disciples of Jesus had a similar longing for re-union, and a like spirit of humility, it would not be long until something would be done to heal our "unhappy divisions". Our differences on the question of ordination could be settled much more easily, if we could rid ourselves of denominational pride—that unlovely thing which we usually disguise under the high sounding name of loyalty to principle. Loyalty to principle is an essential thing, but it is terribly easy for this other element to enter in.

### WHAT IS A PARISH?

The whole question of evangelism and missionary activity turns on the question, What is a Parish? If the answer be that a parish is a group of needy sinners, who are having all they can do to keep in a state of spiritual repair, then there is nothing more to be said.

If on the other hand the Parish is regarded as an outpost of God's Kingdom, and membership in it is regarded as being faithful soldiers and servants of Jesus Christ, then the barriers of timidity and traditionalism are broken through, and the parish becomes a missionary force in the community where it is located.

### WHO WILL STOP US?

As soon as peace was signed between Finland and Russia, the Government of Finland decided to construct new fortifications to replace the Mannerheim Line which Russia had taken over. When the Finnish Foreign Minister was asked if they would be allowed to do this, he replied, "Who will stop us?" The phrase should go down in history as the mark of a spirit unconquerable.

### AND EVEN THE SLEEPERS AWOKE

I remember, as if it were yesterday, Fr. Stanton—of blessed memory—(and those who are likely to follow him in his Catholicism will do well to follow him also in his Evangelical love for souls) almost leaping into his pulpit at St. Alban's, Holborn, and shouting at a vast congregation, "Fire, Fire, Fire!" and then just when a panic was about to begin, he went on, "Everywhere, everywhere except in the Church of England as by law established."

—Rev. H. R. L. Sheppard  
in "The Human Parson".

### DIOCESAN APPEALS M.S.C.C.

No one interested in the missionary work of the Church will question the need of the appeal recently issued to raise \$50,000 on behalf of the dioceses in the Province of Saskatchewan. Neither will any one question the statement of the Primate that no such appeal would be needed if the different dioceses paid their apportionments in full.

Under the circumstances I cannot help wondering if some effort should not be made to induce dioceses that have not paid their apportionments in full, to contribute the balance that is required. So far nothing of the kind has been attempted. (Continued on page 14)

## GENERAL SYNOD COMMITTEE ON FAITH AND ORDER, AND LIFE AND WORK

At the last meeting of the General Synod Committee on Faith and Order, and Life and Work, the Secretary was asked to obtain information as to what special literature was to be available this year for use in connection with the observance of the season of Whitsuntide as a period of special prayer for Christian Unity.

This period has been used for a number of years for this purpose, and has been promoted by the Faith and Order Movement, of which Canon Hodgson, of Oxford University, is the Secretary.

The dates to be observed this year are May 5th to 12th, and the special literature prepared for use will be found most helpful.

Three pieces of literature are available, viz.:  
1. Aids to Meditation and Prayer—\$1.00 per 100.

This is for private use.

2. Acts of Worship—\$1.00 per 100.

For public use.

3. A primer for those planning Services of Oecumenical Worship—20c. a copy.

These may be obtained from the North American Provisional Committee of the World Council of Churches, 297 Fourth Avenue, New York City.



### "THE ANGEL OF THE LORD"

What war conditions mean to the Chinese clergy and people in the Canadian Diocese of Honan is indicated by the enclosed extract from the National Christian Council Bulletin published in Shanghai. Loyang is one of the parishes situated on the main railway running through the Diocese:

"In the poetic language of the Bible 'An Angel of the Lord' warned the Chinese priest of Loyang that he must lead his people to cover. Often while they had been holding Services on other occasions the bombing planes had come, had dropped their deadly loads, and had departed. On this particular Sunday when the siren sounded a few minutes after the Service began, the minister asked the congregation to go into the dug-out. He himself was the last to go in. They were none too soon, for a bomb was dropped directly on the Chinese house in which their Services were held.

"Having lost all their equipment, they appealed to their Bishop for help. He responded, and a second place of worship was arranged for. Not long after, and in less dramatic fashion, this spot was wiped out by a bomb. A second time the Bishop responded to their need, and even a third time. But Loyang was being so steadily bombed that it became increasingly difficult to find a place of any sort to rent for worship. When for the third time a bomb destroyed their little chapel, the priest said: 'The Bishop has helped us three times. I have no heart to ask him to help again.' Then the people themselves managed to raise \$100 and erect a mat-shed building for worship. This seems the more remarkable to us when the congregation in this city was too small and weak to have had in the beginning a proper church, with a name! They were just the nucleus of a congregation, worshipping in a rented room."

## THE YEAR BOOK

The Bishop of Niagara and his committee who publish each year this veritable mine of information, put the whole Church in their debt. Hearty congratulations and deep gratitude, we tender to them one and all.

The book deserves wide circulation and each diocese would do well to present a copy to all active clergymen. All leaders in the parish should have one and it would stimulate our interest and keep informed any member of our Church. It tells of our efforts, spiritual and financial. It tells of our organization, making clear the place and the personnel. If you know the parish, this book will tell you the diocese and the rector. If you know the parson's name, this book will tell you where he is. If you want to write to a Bishop and don't know how to address him (I am sometimes asked this) this book shows you how to describe him in his office.

This year the illustrations include Bishop Wells, our principal chaplain and we are reminded that our Empire is at war, and that the work of the Church is increased by that fact. There are fifteen cuts of the work in the Arctic, Athabasca and Caledonia. This is a new feature, I think, and a good one. Full-page cuts of the four new Bishops and a biographical page regarding each of them are in the book this year. The fact shows us how rapid some times are the changes in our leaders.

The general information includes all the societies and organizations of our Church with a brief record of their work. The addresses of some societies in the Old Country are also given. Particular information is given on the General Synod and its committees, the Executive Council and the three Boards, Missions, Education and Social Service, their Committees and activities.

In fact this is, what it is called, a Year Book of our Canadian Church and it gives you whatever you want to know about it. It is only 75 cents, so order one from the G.B.R.E.

—*The Canadian Churchman.*



## Diocese of Quebec

An unprecedented snowstorm shut up scores of rural churches on Easter Day and for the first time in their memory large numbers of Communicants missed their Easter Communion. Neither cars nor horses were able to pass along the roads in many parts of the townships and Christians of all communions who lived at a distance from church were imprisoned. In the cities smaller numbers than usual made their Communion on Easter, for the same reason.

Pension laws, recently given final reading by the Church Society of the Diocese, make it compulsory for every clergyman to apply for his pension at the age of 70; and, if a priest has served in any branch of the Church of England throughout the world, his years of service may be counted; and requiring every Divinity student to be medically examined before being accepted by the Society; and every clergyman entering the diocese from another part of the Church must be medically examined before being accepted by the Society.

## Unanswered Prayer

Job in his life's experience sets for us the problem of unanswered prayer.

God had set a fence about the ways of Job on every side. There seemed no way of escape. Moreover when Job prayed God did not hear, did not answer: when Job raised his hands imploringly it seemed as though God had turned his back and would not look or hear. This was hard to understand. In the goodness of his heart Job knew he had given God honest service, and that he had earnestly striven to bring his daily life into actual harmony with the ideal way of living he had learned of God. How then, in view of Job's goodness, could God stay away from Job in the hour of need? Why should God be silent toward the prayers of his faithful servant?

To us today the problem is still vital, and perhaps more serious. For since the book of Job was composed we have received very definite assurance from God through Christ as to the efficacy of prayer. "Ask and ye shall receive", "Whatsoever ye shall ask in my name I will do it"; we can hardly believe that Christ just idly spoke these words. And yet in the face of much sincere and earnest prayer there remain mountains of evil, built up layer upon layer of human greed, hatred, jealousy and selfishness.

What did Christ mean by the words "in my name"? These words are the condition of the promise and it is here that our difficulty arises. The promise itself is clear and definite. It is not satisfactory to regard these words as merely a covering authority for our prayers. When authority is given it is because between the one giving and those receiving there is some common ground of understanding and esteem, so that there is a unity of purpose. "In my name" must be more than just authorizing our prayers. We are to deserve to pray because not only in our hearts is there some love for Christ but in proportion to this love there is an honest effort to equate our goodness with the goodness of God, so that we are aiming at unity of purpose with God.

To be working, however feebly, towards oneness with God thus appears to be an essential if prayer is to be effective. But to have oneness with God we must desire and try to possess a oneness with ourselves. The faults that separate from God, also separate us from one another. This we formally recognize in our Litany where we pray to be freed from envy, hatred and malice and all uncharitableness. Yet because of these very things do we not often stand between God and some one earnestly praying and keep God from answering the prayer.

Much if not all that God seeks to do for us in answer to our prayers, or of his own initiative, depends so on the influence God is able to exert on Christian people or often on people far and wide who are either ignorant of God or who only in a nominal fashion acknowledge Him. The Christian world which is the body of Christ and so may be thought of as Christ still continuing in life and work on earth, has through

this conception a very real responsibility. It is not that the Christian world is the body of Christ without the spirit; for the Holy Spirit is the spirit of Christ, so that we may have life abundant in the Christian body.

Since then, in making prayer to God, as in the day when people came to Jesus in their need and God in Jesus had one, through whom God could perfectly work, do we seek, as the body of Christ, animated with the Holy Spirit, to help God answer the prayer we or others have made. After all the promise that Christ made as to prayer should be understood not only as Christ's promise but a promise which Christians join together in making. And is not the fact that Christians do assume some responsibility, toward the needs of poverty, sickness and criminality, perhaps a proof that, however vaguely we think, still we do recognize that in pledging ourselves to God we took upon ourselves the duty of honouring the promise Christ made as to prayer. We realize that we are called to be ministering agents of the will of God.

Now agents to be successful must be whole-hearted in their work, really interested and alive. This means that we must study God through Christ both immediately and in historical experience. It means we must take an interest in God and actively try to understand the aims of God and in what manner or using what method God carries out these aims. Then too there is the spirit in which the work is done. A spirit of understanding gentleness, a spirit of patient considerate forbearance, a spirit that seeks to hide itself so that God alone is seen in the goodness of love and alone be thanked, that God may all in all—such a spirit is an enabling power in prayer.

Would not many a longing, many an aspiration, now unsatisfied, be satisfied, would not much that seems failure become success, would not God's life develop itself on earth in beauty and power, if only we as Christians were even trying to be faithful to our work as agents of God.

—A. E. DAVISS.



### MORE CHRISTIANS

There has been a notable increase in the Christian populations of the world since 1900, according to a statement issued by the press department of the Church of England.

A 1903 census, for example, gives the communicants of Africa and Asia (excluding the Roman communion and the ancient Eastern Churches, for which figures are not available), as under one million, Asia over 600,000, Africa over 300,000.

By 1938, Asia had increased to 2,200,000, Africa to 2,163,301, more than double a 1925 figure; and the total is 4,370,123, more than four and a half times the 1903 total.

## Recent Happenings

What do you think of that Lieutenant-Commander Ouvry of the British Navy, who went up to that magnetic mine of which nobody knew the secret—which if he touched it off would leave nothing of Lieut.-Commander Ouvry that anybody could ever see—and calmly left word with his party to watch carefully just what he would be at, when he was blown to pieces?

\* \* \*

Eighty-nine children have already been admitted to the Barnardo Home in England as the result of the war. The sinking of the Courageous accounted for the death of one father who left two sets of twin brothers.

\* \* \*

Mr. Myron C. Taylor who recently assumed his duties as personal representative of President Roosevelt at the Vatican is a vestryman of St. Bartholomew's Church, New York.

\* \* \*

In the United States an attempt is now being made to hold Services on Sunday morning in a car specially provided on ski trains. The attendance has proved that the effort is well worth while.

\* \* \*

Mrs. R. B. McElleran, widow of the late Principal of Wycliffe College, has begun her work as head of the Publicity Department of the M.S.C.C. Mrs. McElleran has had many years of parochial experience in St. Matthew's, Winnipeg, and is well qualified for her important new position by her work as director of the women's efforts in the Restoration Fund Campaign.

\* \* \*

Bishop Manning of New York has made formal protest against the appointment of Bertrand Russell as professor of philosophy at the college of the city of New York. The Bishop quoted as follows from one of Russell's books:

"In teaching my own children, I shall try to prevent them from learning a moral code which I regard as harmful. . . . I shall not teach that faithfulness to our partner through life is in any way desirable, or that a permanent marriage should exclude temporary episodes."

Following upon this, plus other protests equally strong, resort was had to the Court, and a State Supreme Court justice upheld the application for an order to revoke the appointment.

\* \* \*

Christian people all the world over will be pleased to hear that reliable news has been received that Pastor Martin Niemoller is "well both in body and in soul".

\* \* \*

An ecclesiastic who spent some weeks in a diocese doing deputation work on behalf of M.S.C.C. gave it as his opinion that the diocese was suffering from ingrowing toe nails.

\* \* \*

President Roosevelt, his mother, his wife, and a group of personal friends and Cabinet members celebrated the seventh anniversary of the President's first inauguration by attending a special Service in St. John's Church, Washington, on March 4th.

Premier Godbout during the recent election campaign in the Province of Quebec promised that if elected he would grant the voting franchise to women. It seems that the Church of Rome is opposed to such action. When the matter was under discussion in the Quebec Legislature Premier Godbout made the statement "though it may seem strange to certain persons, there are still some people, who when they have given their word, keep it." That statement did credit to both Mr. Godbout and his government.

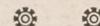
\* \* \*

There are faultless dilettante or puerile worldlings who sometimes ask us, "what is it that Britain and France are fighting for?"

To this I make the answer:

If we left off fighting you would soon find out!

So said Mr. Churchill in a recent broadcast.



### SUMMER CONFERENCE 1940

Summer Conferences have already been planned by the Dioceses of Fredericton, Quebec, Ottawa, Toronto, Rupert's Land, Brandon, Qu'Appelle, Saskatchewan, Saskatoon, Calgary, Edmonton and New Westminster.



### STRANGE DOCTRINES

One of the promises made when a deacon is being ordained to the priesthood is that he will "be ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrines contrary to God's Word". Their number today are legion and many of them are presented to our people with an enthusiasm and insistence which puts to shame our evangelistic zeal. They are however strange doctrines and as such should be met in every way possible.

"Jury Summons" is a twenty-eight page pamphlet written by Charles P Windle to expose the false teaching of "Judge" Rutherford and his followers, Jehovah's Witnesses. It takes definite quotations from their pamphlet "Cure" and shows how impossible it is to substantiate them. It costs 10 cents.

Seventh Day Adventism is a 48-page booklet by W. E. Biederwolf. It tells of the futile efforts to determine the day of Christ's second coming; it states the doctrine of the Seventh Day Adventists in simple language and answers by detail references giving the evidence from the Bible and early writers for the observance of the Lords' Day. This booklet costs 30 cents.

In districts where the agents of these movements are active these pamphlets should be widely circulated, or they might be loaned to friends and form the starting point for definite teaching about the Church and its Gospel. They are not written as an Anglican would write on such subjects, but they deal effectively with these harmful teachings.



## MAY

1. **St. Philip and St. James, Apostles and Martyrs.** Rogation Day.
2. **Ascension Day.** St. Athanasius, Bishop of Alexandria, Doctor.
5. **SUNDAY AFTER ASCENSION DAY.** St. John, Evangelist, Ante Portum Latinam.
9. Gregory Nazianzen, Doctor.
12. **WHITSUNDAY.**
13. **Monday in Whitsun Week.**
14. **Tuesday in Whitsun Week.**
15. Ember Day.
17. Ember Day.
18. Ember Day.
19. **TRINITY SUNDAY.** Dunstan, Archbishop of Canterbury, 988.
26. **FIRST SUNDAY AFTER TRINITY.** Augustine, Archbishop of Canterbury, 605.
27. Venerable Bede, Presbyter.

### A VISION

Could I but stand upon a hill,  
And there, before mine eyes,  
Behold a vision of the world  
In peace once more arise;  
  
Could I perceive the end of hate;  
The banishment of fear;  
For ever ended ruthless war,  
To know that peace was here;  
  
To find no more the greed of man,  
Nor futile thirst for power;  
But see all peoples stand for truth  
And justice, in this hour.  
  
Then would all nations seek the road  
Our Blessed Master trod,  
And thus through love and sacrifice  
The Earth would find her God.

—Charles A. Hutchins.  
Nov. 17th, 1939.



### Diocese of Montreal

Plans have been drawn up for the erection of a new church in St. Peter's parish, Mount Royal. The estimated cost is \$45,000.

Regular Services have been started again at St. John the Evangelist's, Stanbury, after the lapse of two years.



### WALKING WITH GOD

If in step with God we shall think most of Him, much of others, and least of ourselves.

—Anonymous.

### OUR CHURCH

The Church of England in Canada is a part of the one Church which began some two thousand years ago when Jesus Christ commissioned His Apostles to go into all the world under the guiding power of the Holy Spirit.

Within a hundred years the Apostles or their close associates and direct followers had carried the life and worship of the Church in many directions, and had written the books and letters which we know as the New Testament.

As early as the third century, Christianity was in Britain. By the sixth century invading tribes of Angles and Saxons had almost extinguished the British Church, but a remnant survived. However, joined by a mission from Rome, the Church gradually converted the barbarian invaders. Thus began the Church in England through which our Church came to Canada.

After twelve centuries English Churchmen found it necessary to resist encroachments and claims of the Papacy, and finally refused to tolerate them. Long before this the eastern part of the whole Church, centering in Constantinople, had resisted the domination of Rome; in 1054 communion between them was broken and to this day the great Eastern Orthodox Church, numbering millions in its national branches, is not in communion with Rome. Communion between the English Church and the Papacy was broken in the sixteenth century. In England, many reforms took place, made necessary because the essential Christian faith in the course of fifteen centuries had become obscured and overlaid with erroneous additions. This was a reform from within, which in no way interrupted the continuity of the Church or broke any of its connecting links with the earliest days.



### THE LABOUR PARTY AND THE WAR

The official declaration of the Labour Party on the war, published at the end of last week, seems to us to summarize prevailing Christian opinion. It should be read with Archdeacon Hartill's excellent *Christians in War-Time*, which sets out what pacifists and non-pacifists both accept. War, the declaration says, is horrible, but slavery is more horrible still; and it is evident in Poland and Bohemia that slavery is the intention of the men who are responsible for the war. Democracy, which, clumsily as it sometimes functions, is the only social-political system based on the desire for liberty, fraternity and equality, is threatened with destruction. It is, indeed, fighting for its life. But it must be repeated that the peace that the democratic Powers desire rules out any wish whatever for the humiliation of the German people. The Labour Party declares: "The French people, who have suffered so often and so cruelly, must be assured of protection against violence and menace, and the German people must be given acceptable and peaceful outlets for their energy and ambition." How is this to be achieved? Not, the Labour Party believes, until the Nazi regime is overthrown by the Germans themselves; then by the extension of the economic co-operation already created between France and the nations of the British Commonwealth.

# One Communion and Fellowship

May

"The great cathedrals pass away,  
The humblest chapel has its day,  
But though these pass like birds awing,

The Church remains, a living thing.  
And why? Because the Church is wrought  
Of living hope and earnest thought,  
The faith that honest men have felt,  
The courage that has humbly knelt  
Before the Throne, the joy that sings.  
For these are all undying things."

—Anon.

We will lay us down in peace, and take our rest, for it is thou, O Lord, only that makest us to dwell in safety. The Lord Almighty grant us a quiet night, and at the last a perfect end; and the blessing of God Almighty, the Father, the Son and the Holy Ghost, be with us this night, and for evermore.

—Prayer Book.

In this month of May we thank God for the summer, for warm sunshine and spring flowers, and while we sorrow that our country is at war, we give thanks that our homes are untouched by the fire blast of battle. We can pray for the men of our land, gone forth to war, and also we give thanks for the faith of our fathers who planted the Church in our land. We have read of its planting its beginnings in our own North West and how it grew, first beside the Red River, then further west across the great plains.

The light of our Church shone out also in the Diocese of Saskatchewan. There many of the newly arrived immigrants were making homes. The land is described by its first bishop, John McLean, "as bounded on the east by the Province of Manitoba, on the west by British Columbia, on the south by the United States, and on the north by the Aurora Borealis and world without end." His introduction to his See was somewhat dramatic. It was about the end of February, 1875, and a crowd of men were at work in a piece of bush near the present city of Prince Albert. The newly arrived white settlers, British, were working to build themselves a church; it would be the first in the North

West not erected by a Missionary Society. Then with the jingle of sledge bells, a dog team raced among the trees to stop by the workmen. The sledge had one passenger, the new Bishop, John McLean. Quickly he introduced himself. Then, kneeling down on the snow, he prayed for a blessing on the church now in building, and on the builders. It was a Service no one present ever forgot. Most of them had heard of their Bishop before, a Highlander like many of themselves, he was largely self-educated; working his way through Aberdeen University, where he had for class mate, Robert Machray, later Bishop of Red River and the whole North West.

Machray had written so earnestly on the needs of his vast diocese, to which already the people were coming from Scotland and England, that young McLean crossed the Atlantic coming to Hudson Bay, then on to Red River. He had by sheer hard work, won the scholarships which took him through College, being ordained deacon and priest in the same year, 1858. Then he was appointed curate of St. Paul's, London, where he worked for eight years. Answering the call of the West he came out in 1865, a scholarly man of thirty-eight. He was at once appointed rector of St. John's Cathedral and Warden of St. John's College. After eight years there, working hard as pastor and teacher, he returned to England, to be consecrated as Bishop to the new Diocese of Saskatchewan. The work he had done in organizing St. John's University was the means which led him to the Bish- oprie.

Now at his first meeting with the men of his See, he asked them what name had been selected for this new church. They told him none as yet,



Archbishop Matheson, Bishop Gray and Bishop Lloyd at a Memorial Service beside the grave of Bishop McLean during the celebration of the Fiftieth Anniversary of the Diocese.

but they wanted the name of some woman saint, for this first church in Saskatchewan Diocese, in memory of the woman who had bravely come out with them to face all the hardships of a pioneer life and the dangers of a new country. That same day Bishop McLean was to meet them—mothers of men, their Scotch strength ripened rather than wilted by middle age, brave wives who were helpmeets in every sense, of the men whose names they bore, sisters and daughters, bonnie lassies, fair of face, and fairer of soul who gladly gave the strength of their youth to the making of our Canadian North West. So the Bishop gave the, as yet, unbuilt church the name of a woman, the woman whom God, in our flesh, called mother, Mary Madonna. And so that little log church of Prince Albert was named and today the Cathedral of Prince Albert, brave in its beauty of stained glass windows and carven stone, has the same name, Ste. Mary. So Bishop McLean started his work as a builder of Western Canada. He believed in the country and its people. He would describe it as he saw it, "covered with settlements, its villages grown into towns and then cities". "He was a man of great visions, but by no means a visionary". He was a ready and attractive speaker. Describing the great plains he would say perfectly correctly "I travelled all those distances on snowshoes", but later he would explain that much of the time they were tucked in the dog sledge, and sitting on the snow shoes he was travelling on them right enough. He had large ideas on the need of education, and thought much of a university for his diocese. Emmanuel College is a result. Everything was in the first stages, Bishop McLean log "palace" and the log school house near by were used as class rooms. Both tutors were lodged in log huts, called residences. The name of the College was a result of much thought and prayer by the Bishop—Emmanuel, "God with us". He was a constant and welcome visitor in the homes of his people, often quoting the old English saying, "A house going parson makes a Church going people". "Man's argument may pass away but the Word of God endureth forever". He was a "Broad Churchman", he did deputation work for different Missionary Societies, and as many as four were helping in his

diocese. He made no difference in his work for whites or Indians—is not the company of the redeemed made up of all peoples? To workers of other denominations he would say, "Grace be with them all who love our Lord Jesus Christ in sincerity and truth." A man who

worked with him for years said, "I never heard him say an unkind or uncharitable word of any of them. While he was sure that his own Church work was the best and most deserving of help in our world, he would point to the good works of others to urge us to try to do better. He was never envious or jealous of their successes." The Presbyterians had come out to work in the North West in 1851, while the Methodists since 1840, so had been working. Rejoicing in his ability to work, the Bishop went on; he had always made it a point to visit each part of his vast diocese at stated times. He had a Synod meeting at Prince Albert and then started to visit the stations in the West of his diocese, going as far as Calgary and Edmonton. Returning, on one such visitation the democrat

he rode in overturned, and he was internally injured. Warned that the results might be fatal, the Bishop wished earnestly to go home and since he could not have stood a land journey by wagon or buggy, a boat was arranged to take him to Prince Albert with as much comfort as possible. The five hundred mile trip was taken on the Saskatchewan, but it was well on in October, and the nights were so cold that the Bishop suffered much discomfort, though was upheld, by seeing pass one well known landmark after another. He was "going home" in more senses than one. After a short stay at Battle-

(Continued on page 14)



The Right Rev. Henry Martin,  
present Bishop of  
Saskatchewan.



St. Alban's Cathedral, Prince Albert.

## The Bishop of Lahore Visits Kangra

The Bishop of Lahore, writing in his Diocesan Magazine, has reported regarding his visit to the Canadian Mission at Kangra. The following is part of the report.

My dear People:

We are now taking you, as they say over the radio, from the heat of Lahore to the cool and beauty of the Kangra-Kulu Valleys, where the Canadian Mission are in the twenty-seventh year of their many-sided, enterprising and vigorous missionary work.

### Leper Home.

I accompanied the Reverend C. R. H. Wilkinson, Head of the Mission, to the Lepers' Home where I confirmed one of the inmates and held a Service in their chapel, all the lepers being present. The chapel has been enormously improved since my last visit three years ago, and the lepers obviously appreciate the Services which are held therein. Several have been baptized of recent years. They are a wonderfully happy crowd. After the Service I went all round their houses with Mr. Wilkinson and Mr. Rahmat Masih, who has done and is still doing such excellent work as the Superintendent of the Home.

Their houses are a miracle of cleanliness. I never saw anything like them.

Then they have their gardens where they grow a few vegetables and flowers. The produce was all neatly displayed as we went round, and looked most appetising.

It is a grand piece of work this. I only wish it could be bigger. We only touch the fringe

of the problem.

The next day was a Sunday, and I was fairly busily engaged in St. John's Church where I celebrated the Holy Communion and later, after Matins, held a Confirmation Service in Urdu. I preached at Kangra in the evening. Such a nice congregation on all three occasions. The Confirmation candidates were an attractive, keen lot of young men.

Monday was a Red Letter Day for all the Mission. The doings

of the day centred round the opening of the new ground, which was to be used for cricket, hockey, football and many other things as well. It is a wonderful performance this new ground. Not only the getting of the money from the Mission (I understand some more money is still required and the finding of it gives a splendid opportunity for some keen supporters in Canada to supply an obvious need) but the concluding of the agreement with the owner, the cutting down of the trees, the levelling of the slope; all these things constitute an achievement of which the Canadian Mission may well be proud. To mark the day, the Mission High School (American United Presbyterian) sent up three teams from Dhariwal to play the Harriet Buchanan Memorial School at basket-ball, volley-ball and hockey. Each side won a match and the hockey game was a draw, so honours were evenly divided. The basket-ball and volley-ball matches took place in the morning, the afternoon being reserved for the official opening of the ground. This was done by Mr. Hogg (the famous Punjab and All-India Boy Scout Deputy Chief Commissioner) and myself bullying off. The idea was originally that after the bully we were to hand our sticks quickly to the two legitimate players waiting to receive them and run for the touch-line.

Things, however, worked out differently. We had quite a fair amount of exercise (and took many bruises) before the two players received their sticks. The bully-off was not really carried out in the traditional, conservative non-playing manner, as famous actresses carry it out when they kick off at football matches!

A great crowd of local gentry were present. They watched the match with interest, and afterwards were treated to some massed drill and



*The Rev. Geoffrey Guiton  
who has done much to elevate  
the standards of our School.*



*The Rev. C. R. H. Wilkinson, Secretary-Treasurer of the Kangra Mission.*

comic races which pleased them vastly. And then Mr. H. W. Hogg, C.I.E., O.B.E., A.K.L., gave away the prizes and subsequently, after dinner round a large camp fire, and in the presence of the whole school and a great company of their friends, led some group singing in his inimitable manner. It was a grand show such as only the "Old Bull" could run and the boys (and grown-ups) enjoyed every moment of it. Though the conjuror who followed was excellent, he had to take second place as an entertainer of young people (and old). I mention Mr. Hogg especially because he has always shown such an interest in the Harriet Buchanan Memorial School, and most especially since their Boy Scouts made such an imperishable name for themselves at Karukshetra in helping the multitudes of pilgrims assembled there by their thousands. The following day was

#### The Reverend Geoffrey Guiton's Day

He has been responsible for the School for the last few years and under him it has grown in size, in efficiency, in reputation. It is now one of the outstanding schools in the Province. It was his sane and sensible idea to secure this new ground and to make his dream come true. He has added another feature to what is already a notable achievement. On the Saturday evening before, I had supped with the boys, and subsequently taken Evening Prayers with the elder ones and given them a short talk in the little chapel which they have made in the Christian Boys' Hostel. This is another new feature, occupying a very well built house which is close to the new playground. I am so glad that this new hostel is in existence and was glad to see how much it was being used and appreciated by many of the Indian Christian boys, from families far and wide.



#### ONE COMMUNION AND FELLOWSHIP

(Continued from page 12)

ford to get supplies and comforts, the journey was made to Prince Albert. Medical aid was summoned and all that love and skill could do was done. He was strong and only fifty-eight. He had governed his diocese but twelve years of his life, but they were years of labours abundant, so on Sunday, November 12th, 1886, the soldier and servant of Christ went home. The Church throughout Canada mourned him, for his gain was their loss. Living, he was an inspiration to many, and his death did not cause him to be forgotten. The Bishop was very fond of the lines of Longfellow:

"Lives of great men all remind us  
We may make our lives sublime,  
And departing leave behind us  
Footprints on the sands of time.  
"Footprints that perchance another,  
Sailing o'er life's solemn main,  
Some discouraged, struggling brother  
Seeing, may take heart again."

We can only say, Amen, and thank God who did so much for Canada through him.

#### Comments Original and Otherwise

(Continued from page 6)

#### A SPLENDID EXAMPLE

I have recently heard of two parishes that made up the amount lacking on their M.S.C.C. apportionment, by a contribution from the general funds of the parish. When a like spirit animates all our parishes and all our diocesan officials, there will be no more of these lamentable M.S.C.C. deficits reported from headquarters in Toronto.

#### A VERY PATHETIC LETTER

Dr. Wilson Cash, General Secretary of the C.M.S., relates the following story:

"A German missionary leader who was with us at Madras in the conference of December, 1938, was subsequently called up for military service. He wrote a farewell letter to one of the secretaries of the International Missionary Council in London. In it he said: 'I feel bound to write to you a few lines, facing the unspeakable catastrophe which has come upon us by this new war... We have to go the way into darkness. We are not alone on this way. Jesus Christ is with us; and if the day comes when the light of God and His mercy will shine again upon our peoples and Churches, then do remember, my dear friends, if I am still alive, that there is a friend of yours in whose heart all the spiritual heritage of thirteen years of missionary work does not fade away. Farewell. May the Lord lead us on His way and protect us in His grace.'"

#### EVANGELISM IN ATHABASCA DIOCESE

From the Athabasca leaflet I quote as follows:

"A SCHOOL OF EVANGELISM, along with special EVANGELISTIC MISSIONS will be held in the Diocese of Athabasca at Peace River July 7 to July 14, inclusive. Three and possibly four outstanding clergymen who have had special training and experience in the work of Evangelists are coming from the Diocese of Toronto. The two Sundays the special Missioners will speak in Parishes throughout the Diocese and also during the week, while the school of Evangelism will be held in the mornings and afternoons from Tuesday to Friday inclusive. Provision will be made for all clergy to attend.

#### A REALLY GREAT CHRISTIAN

What a wonderful old Christian is Prebendary Carlisle, founder and leader of the Church Army! Recently he celebrated his 93rd birthday, and still he continues to take an active part in the many sided work of the organization he founded more than a half century ago. It is impossible to estimate what the world and the Church owes to the remarkable achievements of the Church Army. Like most pioneers Wilson Carlisle had to face misunderstanding and prejudice, but he triumphed, and is today acclaimed as one of the greatest sons of the Church. Had all parish priests the evangelistic zeal of Prebendary Carlisle, Church statistics would read very differently.

(Continued on page 18)

# The Lore of the Month—May

By C. J. Jenkinson

With the outbursting of Nature, such delightful mysterious happiness steals o'er the earth that, in all ages, an instinctive rush has been made to the open country on *May Day* to revel in the bloom of field and hedgerow.

To find the observances of the day in their fullest development we must hark back to the sixteenth century. It was then customary for people of all classes to sally forth at an early hour to cut down branches of hawthorn, to whose blossom, by a natural transition of ideas, was given the fanciful name of May. To the sound of horn and tabor these merry-hearted folk hied their way homewards, and in joyous mood proceeded to decorate their houses both inside and out with their floral tribute. Wreaths of blossom, too, were suspended from the Maypole, which in every town and village was as much an institution as the parish church or the parish stocks.

The May-queen custom appears to be a relic of the Roman festival, the flower-crowned maiden being a representation of the goddess Flora. Seated in pretty state in an arbour near the Maypole, this queen of a day sedately watched the revels of her subjects.

One of the quaint customs which still lingers in many old-world places is that of perambulating the parish, perhaps more popularly known as "beating the bounds".

This custom is a survival of those old processions, or "gang-days", dating from the year 460, when processional prayers or rogations were appointed to be used on the Monday, Tuesday and Wednesday preceding *Ascension Day*.

In "The Country Parson" (1652), that delightful book of George Herbert, we read that the parson loves processions, and maintains them because there are contained therein four manifest advantages:

(1) The blessing of God for the fruits of the field.

(2) Justice in the preservation of bounds.

(3) Charity in lovingly walking and neighbourly accompanying one another, with reconciling of differences, if there be any.

(4) Mercy in relieving the poor by a liberal distribution of largess which at that time is, or should be, used.

As with all other great Festivals of the Church, *Whitsuntide* has its popular customs, many, according to present-day notions, being most irreverent. Representations of the gift of the Holy Spirit were not uncommon. Wafers, preceded

by showers of water, oak leaves, or burning torches, were dropped from church towers, and in some instances small white birds were set at liberty. An opening in the roof, said to have been used for this purpose, is shown at Norwich Cathedral.

Judging from ancient Church records, the holding of "Whitsun Ales" appears to have been the almost universal method of commemorating the season—a relic probably of the Agape, or Love Feast, of the Early Christians.

Parishioners contributed large quantities of malt to be brewed into ale, which was then sold by the churchwardens. The money thus obtained was applied to sundry parish purposes and the relief of the poor.

With regard to the use of the word "ale" in Whitsun-ale, Leet-ale, Lamb-ale, Clerk-ale, Bride-ale, Church-ale, and Midsummer-ale, the best opinion among many seems to be that it implied nothing more than "a feast"—ale being the universal drink before tea and coffee were introduced, and when wholesome water was not always obtainable.

Ceremonies connected with wells were linked up with the season of Rogation-tide and Ascension Day. In ancient times, before the birth of Christ, the Romans were in the habit of making offerings at wells and fountains in the belief that these were inhabited by nymphs. Decoration of wells was continued in Christian times.



## One Hundred Years Ago

**Trinity Church, St. John, N.B.:** The vestry proposed that suitable salaries be provided for the three clergymen of the parish. At a public meeting the Chief Justice stated the intention of the Church community of St. John to raise £600 purely by voluntary subscription, which, with the vote of £300 from the City Corporation and the S.P.G. grant, would give the Rector £500 a year and his two assistants £200 a year each. (St. John Courier, 16 May, 1840.)

**St. Luke's (Portland), St. John, N.B.:** The "Colonial Churchman" recorded the preaching of the 1st sermon in another new church erected without aid from the S.P.G. in a densely populated part of St. John. By the end of 1839 the church was nearly finished. ("The Church", 11 April, 1840.)

**Waterloo, Shefford, L. C.:** The Rev. A. Balfour to the Bishop of Montreal speaks of the Academy for which he had engaged Mr. Flood, Catechist, as his Assistant for a short time (due to illness), but, the experiment being unsuccessful, speaks of attending the Academy himself. I petitioned the Council to continue my old school at Waterloo. I sent in my resignation of the Academy, as the Trustees have in my opinion violated the contract. Mr. Flood left for U.C. 4th May, 1840. (Que. Dioc. Archives.)

**Brome, L. C.:** Col. Knowlton writes to the Rev. A. Balfour of Waterloo on 11th May, 1840, that he is getting on beyond everything in funds for a church and a parsonage. He wishes to have the address of the Society and the proper address of the Bishop. (Q. D. A., Series B, Vol. 1.)

The Rev. Thos. Bridge of the Parish of St. John's, Newfoundland, gave letters testimonial for Wm. Bennett Bond (a candidate for Ordination whom he had known for three years) to the Bishop of Montreal. 21st April, 1840. (Q. D. A., Series B. 15.)

**Russelltown, L. C.:** The Journal of the Rev. W. Dawes, Travelling Missionary of the "Montreal District Branch of the S.P.G. among Indians and Destitute Settlers in L. C." was published in the Second Report of that Society and reproduced in "The Church" of 9th May, 1840. Visits were paid to Covey Hill, Roxhall, Bogtown, Norton Creek, Beech Ridge, and Services held at Sherrington.

**Aylmer, U.C.:** A meeting was held in Aylmer, Ottawa district, when £275 was subscribed towards the erection of a church. C. Symmes Espe (Chairman) gave a town-lot for its site, and 2 acres for a burying ground. The church is to be begun forthwith. ("The Church", 25th April, 1840.)

**Pembroke, U. C.:** The Rev. W. J. D. Waddington wrote to Bishop of Montreal from Beacon Grange, Eng., 27th May, 1840, notifying him that increasing physical infirmity would make it improbable that he should continue to raise money for the Canadian Church. Indeed I find my Preserves have been pretty well swept by the eloquence of Archdeacon Wilberforce—B. 27,

p. 51. He will continue to support the four clergymen on his list for the year and to assist the Rev. E. Morris in response to his application for the church at **Bellamy Place**, and for a church at **Lansdowne** and for a Lay-Reader at **Pembroke**, U.C. (Q. D. A., Vol. B. 27, p. 51.)

**Brockville, U. C.:** The Principal of the Johnstown District School informs the public that he has engaged as an Academy the handsome edifice on Court House Ave. known as the Commercial Hotel. Mr. Wm. Miller of T. C. D. is 2nd Master. Theological pupils at £50 per year, other pupils £30. Address the Rev. H. Caswall, M.A., Brockville. (Advt. in "The Church", 23rd May, 1840.)

**Loughboro', U. C.:** A neat stone church is in process of erection and a parsonage house, sites having been given by Wm. Hilditch, Esq. Mr. P. Shirley, Catechist, has laboured with zeal and success in Camden; and Mr. W. Harvey in Loughboro' 150 assembling for the Sacrament at a recent visit from one of the clergy from Kingston. (9th May, 1840, "The Church".)

**Grafton near Cobourg, U. C.:** A meeting was held at Grafton and it was decided to erect a church at once, £200 being subscribed on the spot. (25th April, 1840, "The Church".)

**Peterboro', U. C.:** Stafford Kirkpatrick of Peterboro' appealed to the S.P.C.K. for help to meet the debt on the Episcopal Church at Peterboro', amounting to £700 and £100 was granted for this purpose. ("The Church", 1840.)

**Toronto, U. C.:** "Love of God and our Neighbour"—a sermon preached in the Cathedral Church of St. James', Toronto, on Tuesday, March 17th, 1840 (St. Patrick's Day) before the Societies of St. George, St. Patrick and St. Andrew by Rev. John McCaul, LL.D., M.R.I.A., Principal of U.C. College, Chaplain of the St. Patrick Society. Published by request. Henry Rowsell, bookseller to U.C. College. For sale at the Star Office, Cobourg. Price one shilling and three pence.

**Niagara, U. C.:** Bishop Strachan left Toronto Saturday, 23rd May, 1840, by steamboat for Niagara, accompanied by his son, and his servant who acted as verger, leaving the wharf at 11 a.m. and being received by the Rev. W. Creen. An excessive crowd attended the church next day, when 63 were confirmed. On Monday an address was presented to the Bishop by the congregation. They have decided to enlarge the church.

At **St. Catharines** we were received by the Rev. Jas. Clarke who had found me excellent lodgings at the principal inn. The new church is a very handsome stone building. I was sorry to remark that much room had been sacrificed to make a circular altar and some of the pews were much too large. In a place so rapidly growing as St. Catharines, it will be necessary to take down the sittings. The church does credit to the congregation.

At **Grimsby** the Rev. Geo. R. Grout conducted us to a quiet clean inn . . . Grimsby is a sweet

village embosomed in trees, situated at the foot of a steep mountain extending 1000 miles westward and northward. In the neat small stone church which stands in the middle of a burial ground, I preached. . . . We returned to **St. Catharines** . . . Church still unfinished, Service in large school room . . . large and highly respectable congregation . . . 20 candidates for confirmation . . . Drove to Mr. Clarke's "red church", an unpromising station, too near Thorold. We drove to **Port Dalhousie**, Mr. Clarke's 3rd and very promising station . . . Service in crowded log school-house, many standing and many were genteelly dressed, 20 candidates confirmed. On May 30th, 1840, we drove along the Welland Canal to **Thorold** where the Rev. Wm. Leeming met us at the church, a new building of stone, with square tower, a grave and orderly congregation, not numerous, of substantial farmers who insisted upon retaining the church in the old place surrounded by graves . . . they gave the larger contribution . . . The church would have been more central in the village half a mile away on the banks of the Canal. Thorold has, since my visit, been transferred to the Rev. Thos. Fuller.

At **Stamford**, Sunday, 31st May, 1840, Rev. Mr. Leeming met us. Here we were joined by Rev. Mr. Millar a very respectable clergyman who removed from Demerara to this province for his health. 16 were confirmed—church very full and very pretty building in the gothic style, called Sir Peregrine Maitland's Church because built chiefly at his expense. Dr. Mewburn, a medical gentleman, from England, of great professional ability and a sound churchman, prepared for us an early dinner. We went to Chippewa, Mr. Leeming's third station and a Rectory. Here I preached in a store. The church has not yet been rebuilt. Funds have been raised and the rebuilding has been postponed till next Summer. (Dr. Strachan's Journal, S.P.G. Report, 1841.)



### **Diocese of Athabasca**

**Wabasca.** The Bishop visited this Mission, coming in by means of dog teams, making the distance of one hundred miles in two days. Though the thermometer took a bad drop, the Bishop received a very warm welcome. Seventeen young people were confirmed at the morning Service. In the afternoon a Service in Cree was held followed by a general gathering of young and old where tea was served. The Bishop gave an address to the people and met them all personally. In the evening there was a happy gathering of the members of the Staff at the evening meal with the Bishop as special guest. This was followed by a talk with the children.

The school buildings were inspected and found to be in splendid shape. The purchase of the Revillon Freres buildings has been of great advantage to the school and has made it possible to departmentalize the work in a much more successful way. The school Staff consists of the Principal, Rev. C. N. Middleton, Miss Bella Healey, R.N. as Matron; Miss E. Turner and

Miss I Hotvedt. It is of special interest to note that this capable and efficient Matron is a graduate of one of our Residential Schools.

During the Bishop's visit, real history was made, for the first truck ever to reach Wabasca arrived under its own power. The children of the school and many adults had never seen a motor truck. Naturally there was great excitement. One Indian, in order that he might survey this unique apparition more carefully, climbed to the top of his house and there in safety was able to see the white man's strange machine. There would be fewer deaths in cities if pedestrians would take the same precautions.

When the boys of the school were looking out of their window at the strange machine, the headlights of the car were suddenly turned on and the boys dropped from the window immediately, thinking that possibly the brilliant light might carry some death-ray with it.

The Diocesan Synod will be held in Grande Prairie on June 26th and 27th. This gathering will also mark the Twenty-fifth Anniversary of the opening of the first Anglican Church in Grande Prairie.

The Rev. Arthur Lord recently visited the Parish of Keg River where under the Fellowship of the Maple Leaf of England, excellent work is being done. Here Miss Winifred Lawrence teaches school and works as our Missionary. Here is the Elgar Outpost Nursing Home under the direction of Dr. Mary Percy Jackson. In connection with the opening up of the Great North Road it is interesting to note that Mr. Lord was able to go in and out with his car,—the journey out being made in four and a half hours. His car was the third to reach Keg River under its own power. Tractor trains carrying hundreds of tons of freight are going in this winter on their way to the Yellowknife mining fields on Great Slave Lake. A truck has also reached Fort Vermilion under its own power over this road.

New roads are opening up this Frontier Land in every direction. There is the Monkman Pass Highway which will link the Peace River country to Vancouver and reduce the distance from 1400 to 700 miles. Another highway has been surveyed and is being built from Fairview to Hines Creek to Fort St. John. The road from Spirit River to Pouce Coupe is now in actual use by motor cars. These last two roads will link the Peace River country with the Peace River block and unify them as never before. They are linked together by the mighty Peace, by roads, by railroad, by telephone and telegraph, by the common work of farming and by a common fellowship, the Boards of Trade, Agricultural Societies, games in every department of athletics, etc., etc., making these two parts of the Peace River country a real unit. The Roman Catholic Church, the United Church, the Presbyterian Church and all religious bodies, with the exception of the Anglican Church, make these two parts of the Peace River country a common unit in administration and direction.

The whole diocese will rejoice to know that the Rev. H. W. Lamberton is gradually recovering his strength and we hope that very soon he will be able to do active work again.

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#### LITERATURE DEPARTMENT

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### Comments Original and Otherwise

*(Continued from page 14)*

#### AN UNUSUAL INCIDENT

"The Foundations of the Christian Faith" was the title of a series of addresses given at Yale University last February by Rev. Dr. W. E. Orchard, representing the Roman Catholic Church, and Dr. Richard Roberts of the United Church in Canada representing the several Protestant bodies. The idea originated with a group of Roman Catholic students, who after consultation with their chaplain held several conferences with their fellow students. The President and Senate of Yale University gave their approval and the President was on the platform every evening.

I cannot help wondering whether such an understanding would be possible in Canada.

we are supporting our men by daily prayer is helpful to some of them. It is not possible to attend a service every day, it is possible to include a special petition for our men and our cause in our private prayers.

We now hold services regularly in St. Catherine's Residence and at the Rossdale Mission. This lengthening of our cords and strengthening of our stakes will, we trust, produce in due season a fruitful result.

We congratulate our organist, Mr. Vernon Barford, on his appointment as Diocesan Organist to the A.Y.P.A. This unstinted giving of his time and talents is much appreciated by the Association. The Choir recently visited the Y.M.C.A. and presented a popular concert in the Edmonton Garrison Hostess House.

We have now changed over completely to the use of the revised Hymn Books. Thanks to the generosity of friends we have about 150 of the new books in use at the services. We still need at least another 150 and pray they will soon be forthcoming.

The notice board at Jasper Avenue has been repainted and is now up-to-date. We are indebted to Mr. Garside for his kindness in voluntarily doing this necessary piece of work.

An Ordination will be held on Sunday, May 26th, and the Confirmation will take place on the following Tuesday. These will be conducted by the Metropolitan, on account of the illness of our Bishop for whose recovery we continue to pray.

### CHRIST CHURCH

We were very glad to welcome the Rev. Canon F. J. Stevens of All Saints', San Diego, California, who paid us an unexpected visit on April 21st. Many will remember that prayers were continuously offered for him two years ago when he was very seriously ill. In his search for health he left St. Alban's Cathedral, Prince Albert, to take up residence in California. It was there that he made a remarkable recovery and is able to carry on in the parish of All Saints.

Our Parade Service for Scouts, Cubs, Guides and Brownies was splendidly attended. St. George's Day was fittingly commemorated with a Father and Son Banquet, presided over by Mr. J. Turner, chairman of the Parents' Group Committee.

The Choir broadcast a much appreciated programme of sacred music on April 11th over CFRN. Services on Sunday have been broadcast also over both stations. Letters of appreciation have been gratefully acknowledged.

The Women's Guild are to be congratulated on their most successful Social Evening and Bridge, in the Parish Hall, on Friday, April 26th, when over 120 people were gathered together.

The Building Fund Debt is being gradually reduced. This month the Committee are making another canvass for subscriptions. A splendid effort was made last year and it is hoped others who have not yet helped will try to do so in order that we can clear off the debt by the end of 1940.

Mr. Mayne Reid showed some beautiful color films of Mexico, Calgary Stampede and his own lovely garden, in the parish hall on Friday, May 3rd. The proceeds were devoted to Choir Funds for the purchase of new books.

### HOLY TRINITY CANON G. G. REYNOLDS

#### Holy Trinity Parish Council

Holy Trinity has formed a Parish Council comprising the Wardens and the President and Secretary of each organization in the Parish.

The first meeting was held on Wednesday, April 17th, and matters concerning the good and welfare of the Parish were reviewed.

By this Council it is hoped that the congregation will be kept fully informed and all will work with one aim for the needs of the Church both spiritual and financial.

#### Young Wives Fellowship

The Young Wives Fellowship are busy completing arrangements for a "Mother's Day" tea they are having in the basement of the Church on Thursday, May 9th. Ladies who have consented to pour tea are: Mrs. W. J. Melrose, Mrs. T. Bull, Mrs. C. Manahan, and Mrs. Pearson.

The Club is taking this opportunity of displaying their handiwork which, so far this year, includes two patchwork quilts, and numerous sets of knitted baby garments.

#### Choir

On Friday, April 26th, Holy Trinity Church Choir are presenting a Musical Evening in the basement of the church. At the close, refreshments are to be served and this will be good opportunity for people to become better acquainted. Mrs. E. Smalian and Mrs. H. Ford have spent a lot of time planning this and we do hope it will be a success.

#### Mother's Union

A most interesting Corporate Communion Service was held by the Mother's Union of Holy Trinity Church, on Wednesday, April 17th, at 3 p.m., remembering the "Feast of the Annunciation." The Rector gave a splendid talk and six new members were admitted.

#### W. A.

A spring tea was held at the home of Mrs. Robert Molloy on Wednesday, April 3rd, and in spite of the snow which fell the night before, was very well patronized. The next activity will be the Quarterly Diocesan Board Meeting, which is being held in Holy Trinity Church on Wednesday, May 17th. The meeting will open with a celebration of Holy Communion and it is hoped a large number of members will turn out. Luncheon will be served by members of Holy Trinity W.A.

We are very glad to have our President back with us again after a nasty accident which kept her at home for several weeks.

The Red Cross meetings in connection with Holy Trinity W.A. which meet weekly at the home of Mrs. L. W. May, are still doing good work.

#### Chancel Guild

At a meeting held recently by the Holy Trinity Chancel Guild, it was arranged to hold a "MAY-TIME TEA" and for this occasion, Mrs. W. H. Sheppard, of 9945 86th Avenue, has kindly loaned her home. Mrs. R. Molloy, Mrs. E. G. Cullwick, Mrs. J. H. Wark, and Mrs. T. Bull, have consented to pour tea. Under the conenvorship of Mrs. F. H. Browse, assisted by Mrs. Paul Greenwood and Mrs. Oldrey, this function will take place on Friday, May 3rd, between the hours of 3 p.m. and 6 p.m. A cordial invitation is extended to one and all.

#### A.Y.P.A.

During the month of April the A.Y.P.A. held a dance at the Masonic Temple. Although there was

not a large crowd in attendance, everyone there thoroughly enjoyed themselves.

On Wednesday, April 17th, the Club went on a "Scavenger Hunt." The nice weather and the oddity of the various items they had to obtain made the evening most enjoyable.

Sunday morning despite the poor weather, 15 members turned out at 8.30 for Corporate Communion and breakfast.

#### Holy Trinity Girls' Club

The Holy Trinity Girls' Club has a membership of approximately 20 girls, who meet weekly in the vestry of the church.

Our annual meeting took place in January and we elected Miss Fay Young, President; Miss Doreen Browne, Vice-President; Miss Phyllis Cowley, Secretary; and Miss Rose Ramshaw, Treasurer; as Executive of our organization. Every fourth Monday of each month we have a Bible meeting—which is taken by Mrs. W. J. Melrose. On Monday, April 29th, Mrs. Melrose is to talk to us, and also to our mothers (who are to be our guests for the evening), on her European trip, and show us her slides.

#### Holy Trinity Sunday School

Holy Trinity Sunday School was able to give the wardens of the church a cheque for \$50.00 as a gift to the missionary assessment of the church. This gift came from the Lenten Boxes.

#### ST. FAITH'S

Messrs. H. Hodges and E. Currey were conveners of a very enjoyable whist party, held on March 29th. Dainty refreshments were served by ladies of the Senior Sunday School staff. This party was well attended; the objective being new hymn books for Senior Sunday School.

Great thanks to the W.A. ladies and to Mrs. Shillabeer's Bible Class Girls for a supply of prayer books for use of visitors to our church.

I am sure we all gratefully appreciate the handsome and comfortable pew kneelers, made and presented by the A.Y.P.A. Mr. Chester informs us that only half the complement has been delivered; the intention is to equip every pew with kneelers.

The Bishop approved of our selection of a new incumbent and invited Rev. W. M. Nainby to take charge of St. Faith's. The call has been accepted and we are looking forward with great pleasure to our Rector's arrival early in June.

On April 5th Mrs. W. J. Melrose gave a most interesting travelogue, describing her tour through England and Norway, and illustrated by beautiful lantern views. This was given under the auspices of the W.A. who served refreshments. There was a full attendance and it was a very enjoyable evening.

The monthly meeting of the Men's Guild was held on April 22nd; it was well attended. The guild is delaying installation of officers till June, when we hope to enroll new members, including the Rector.

#### ST. MARK'S

THE REV. P. A. RICKARD

On April 5th and 6th St. Mark's Dramatic Club presented three one-act plays: "Dearest Thing in Boots;" "The Ghost Walks Fast," and "Hearts and Flowers," which were thoroughly enjoyed by those present. Candy was sold by the Young Women's Group.

The Wolf Pack sponsored a whist drive on Saturday, April 13th, in St. Mark's parish hall. The

endeavor was well patronized, the proceeds to be used for buying equipment.

#### ST. LUKE'S

THE REV. W. H. HATFIELD, R.D.

The W.A. held a most enjoyable St. George's tea and social in the parish hall, April 26th. This was in the place of the Easter Monday concert that was postponed on account of the very inclement weather. Mrs. W. H. Hatfield, president, welcomed the visitors. The hall was artistically decorated with a large Union Jack, draping the south wall, with the patriotic motif of red, white and blue around the hall, also the tea tables. A very interesting programme had been arranged, and much credit is due to those assisting in the arrangements.

This year we are arranging to hold our annual W.A. Summer Bazaar on May 16th, in the parish hall (instead of in June as former years). We hope you will take notice of this date. There will be the usual booths and stalls of home cooking, sewing, fancy gifts, plants, fish pond for the children, ice cream, Lukita Girls' booth, J.W.A. stall and a new innovation of the "Evening Stars" and "The Laundry Stall. Afternoon teas will be served by the members. We would be pleased to welcome any ladies from other parishes who are interested in our work. Remember the date—**May 16th, at 3 p.m.**

#### ST. STEPHEN'S

THE REV. J. C. MATTHEWS

**Sunday Services:** Holy Communion, 8 a.m. Sung Eucharist, 11 a.m. Evensong, 7.30 p.m. Sunday School for Juniors, 10 a.m.

Sunday School and Bible Classes, 10.30 a.m. **Week-day Services:** Holy Communion 7.30 a.m. Monday, Thursday, Saturday; 10 a.m. Wednesday.

Holy Baptism on Sunday afternoon, or by arrangement. Confessions: Saturday, 7.30 p.m., or by arrangement.

The Confirmation date is set for Thursday, May 30th, at 8 p.m.

Mr. Pinckney has been sick for some time but is now well again. We have missed him from his accustomed place.

Miss Flemming has come back to the Guides as lieutenant.

The choir has been photographed and a copy placed in the vestry.

I have had a good letter from C.S.M. E. G. Greene, from England. He often thinks of St. Stephen's.

Mr. Wates gave a very interesting lecture on the mountain scenery and illustrated with moving pictures, to the members and others of the Young People's Club. Mr. Wates is an old timer of the days when St. Paul's was first built.

Mrs. Petherbridge has been co-opted as a member of the Social Committee.

#### St. Hilda's Guild

The members of the Guild recently held a party in the parish hall. Community singing, a quiz contest and games followed by a short musical programme and dancing made a most enjoyable evening. The decorations were greatly admired.

#### St. Stephen's Men's Guild

The monthly meeting was held on Tuesday, the 9th of April, and was very well attended by members

## CHURCH MESSENGER

of our own Guild, also by visitors from the Guild of St. Faith's.

The initiation of Bro. James Green was carried out with due solemnity, and under the able guidance of Bro. Currey of St. Faith's. The new member received an unanimous and a very hearty welcome. Bro. Green is well known for the successful part he is taking in the training of the Cubs and for his leadership amongst the young people.

It was proposed the Guild members should take upon themselves the work entailed in redecorating the basement hall.

Bros. Swafield and Gregory received a vote of thanks for work carried out by them in regard to the hall entrance.

Bros. Jones and Horton were appointed Sick Committee.

The meeting adjourned at 9.45 after which the members and visitors regaled themselves with tea and buttered buns; and then listened to a talk by Bro. Currey as to the why and wherefore of portions of the church furnishings, which was most enlightening and well received by all present.

A most successful evening was brought to a close with prayer by the Hon. President, the Rector.

### ASHMONT, RIFE AND GRAND CENTRE

THE REV. W. DEV. A. HUNT

Mud and water, slush and snow  
Through them all we have to go;  
Horses now must earn their feed,  
Since for cars there's little need;  
But the snow-drifts cars refuse,  
Though they cut the costs, cut news.  
Thus that notes are brief and few  
To the weather's chiefly due.

Mr. Fred Baker has been appointed to assist the Vicar in the Grand Centre area this summer. Mr. Baker, who was well known in Edmonton in connection with social service work, is studying for Orders at Emmanuel College, Saskatoon.

Attendance at the Easter services at most places throughout this area was rendered difficult owing to the terrible condition of the roads; so it was good to see so many present at Rife and Grand Centre, both of them which draw their congregation from very wide areas.

In spite of adverse weather the members of the Rife W.A. made a bean supper at Glendon on March 30th and enjoyed a successful evening, though the patrons of the supper were necessarily limited to the local residents.

It is interesting to note that this year's Diocesan Annual has been the means of introducing the Sisters of St. John to several of our parishioners who had no idea of the existence of the Sisters in Edmonton.

## Rural Deanery of Metaskiwin

### CAMROSE

THE REV. A. WALLIS

A.Y.P.A.

The meetings have been well attended on the whole, and show a growing interest. For the

Edification programme they had quiz and a debate, the latter causing quite a stir in our thinking.

The social evening was much enjoyed, as usual. For dramatics they read a play; had a movie quiz, and a series of impersonations.

At an open meeting on Monday, 22nd April, the young people decided to undertake a project to help the church. Small money banks are ready to find a place in your home, to receive odd coppers and so on. These young folks are very keen, will you please help them by your enthusiasm and your willingness to listen to their scheme.

### W.A.

Some beautiful moving pictures were shown by a friend to help Mrs. Grafton's group. Thank you very much.

What a troubled world! "In quietness and confidence shall be thy strength." Never has the theme text of the W.A. Convention held such deep significance. And it works. In moments of panic, whether for ourselves or for those we love, these grand words bring a calmness like cool hands resting on our worried thoughts. The hands are wounded, bringing healing and assurance.

There is much we can do for each other—fine thoughts to be expressed, friendly words to be spoken. In an ordinary story was this sentence: "They had thrown away days, being sure of years; and suddenly the years were only a dark precipice." That's it, the days. We need to fill the days with radiance, with deliberate efforts to lighten the load for someone else, we cannot be sure of the years.

Heard one Sunday night: "... And now abideth faith, hope, love, these three ..." We live in a world perplexed and troubled, it is a steady thing to remember that these three things abide, and for ever.

### IMMANUEL, WETASKIWIN

THE REV. W. M. NAINBY

It was with a real spirit of thankfulness that the congregation of Immanuel Church assembled for the re-opening of the church on Sunday, April 28th. For nine Sundays services had been held in the parish hall whilst the church was being re-decorated, and now the congregation possesses one of the most beautiful churches in the Diocese. The interior had been completely covered with the latest Insulite Board, with fir panelling to the height of the windows. The windows had all been glazed with cathedral glass, both white and amber. New choir stalls were in the chancel, as well as a new pulpit, prayer desk, lectern and communion rail. The floor of the chancel and sanctuary had been re-laid with oak and maple, and a beautiful rug laid between the choir stalls, and also in the sanctuary. The vestry has been enlarged to three times the previous size, and ample cupboard space has been provided. The exterior of the church will all be painted as soon as the weather permits. A new furnace has also been installed in the church. The choir all had new cassocks and surplices. Altogether, it was an inspiring re-opening, as the whole congregation joined in the singing of "Now Thank We All Our God."

It is with deep regret that we are losing our Rector, the Rev. W. M. Nainby, who has accepted a call from St. Faith's, Edmonton, and we extend to him, and to Mrs. Nainby our very best wishes and prayers for God's blessing upon them as they begin their new work in June. We welcome the Rev. W. Elkin as our new Rector, who is to begin

his work in June, and we can assure him of our prayers, and fullest support at all times.

The regular vestry meeting was held at the home of Mr. Palfrey, and the W.A. meeting at Mrs. Maggs' home. The W.A. tea and sale on April 27th proved another happy and successful venture.

### ST. MARY'S, PONOKA

The regular vestry meeting took place at the rectory with a full attendance. Plans were made for the re-decorating of the parish hall, and this was done by a group of volunteers the following week.

The W.A. met at the home of the president, Mrs. C. Healing. A congregational social evening was arranged, with no charge to be made. Unfortunately the spring thaw and rains prevented this being held as the road to the hospital was under water for several days and rendered impassable for cars. The social evening will be held this coming month instead.

The Sanctuary Guild held a tea at the home of Mrs. W. E. Addinell, and most of the congregation attended. We regret the illness of the Sanctuary Guild president, Mrs. Innes, but are glad to know she is making an excellent recovery.

The W.A. held a Corporate Communion on Sunday, April 28th.

## Rural Deanery of Pembina

### EDSON AND ST. PAUL MISSION

THE REV. T. J. MATTHEWS

On April 5th and 6th the lay, written and presented by Mrs. T. J. Matthews, and directed by Mrs. Broughton, was shown to a packed audience for two nights. Seldom before have the girls given such an admirable entertainment, and Mrs. Matthews and Mrs. Broughton were heartily commended for their work. A great deal of untiring work had been put into this project, and the play itself was very clever and amusing. It certainly deserves its exceptional success.

On the 8th and 9th of April we enjoyed a visit from the Rev. Harding Priest, Western Secretary for the C.B.R.E. He talked to the young people and the Sunday School teachers and leaders of groups; also to some of the parents; it is needless to say that his stay will have proved of great benefit and stimulus to us all in our several duties.

In our last number, mention was omitted of Mr. Russell's taking Mr. Tucker to Hattonford on Easter Day in order to take a service; the roads, however, were so bad that he had to return. Indeed, the roads are still proving a handicap to getting into the country, and the Rev. Matthews had to turn back from Mackay last Sunday. Mention was also omitted of Mrs. Field's sending flowers for Easter Day.

The parish expresses regrets at the Bishop's continued ill health, and hopes for his recovery.

The W.A. held a tea and sale of home cooking, with a small table of sewing, on the 20th of April, and were very successful, specially with the home cooking, for which we had a much larger contribution than usual. They are catering for the Masonic banquet this week.

On April 21st we were visited by George Miles, of the Religious Education Council of Alberta. He spoke to the morning congregation, including

the Sunday School children, and also at the evening service. His talks were much appreciated.

On March 31st we had the pleasure of hearing the Rev. Colin Cuttell speak at our evening service, as he had been held up by the muddy roads; so that even these misfortunes have their useful side.

**Wedding:** Wilfred Edward Gerrard to Eva Fern Barrett, on April 20th.

**Baptisms:** George Herman Bellman, Gwynn Elizabeth Gregg, Leonard David O'Neil, and Ruth Norah Gaschnitz.

### MAYERTHORPE AND DISTRICT

REV. CYRIL CLARKE

In a recent newspaper article, the writer asked the question: "Does God care?" One remembers the same question being asked again and again during the last European cataclysm; it is a question frequently heard when grave problems present themselves.

But, the great question of today is not "Does God care?" The pressing religious problems in the present crisis is: "**Does modern man care for God?**" Is there a majority of people in this district, or in any other, who are prepared to stand and declare with passionate conviction the first Article of Apostle's Creed: "I believe in God the Father Almighty, Maker of Heaven and earth?"

Either God is or God isn't. If we accept the Jesus idea of God, with **all** its implications, then the reply to the question, "Does God care?" is a quick affirmative.

Christ can never be either lightly regarded or ignored. His acceptance or rejection now may decide the fate of civilization.

### Mayerthorpe

The W.A. met recently in the home of Mrs. Keeley but, owing to the disappearance of roads, only a few were able to attend. It was indeed difficult to visualize a garden fete as one looked out over a sea of mud, but it was discussed. The next meeting will be held in the vicarage on May 11th.

The Vestry is very grateful to the Diocesan Board for its recent loan. It also appeals to each member of the church to respond generously to the endeavours which will be made this summer to raise sufficient funds for the necessary repairs.

Much interest has been aroused in the Boys' Club which now has a membership of nineteen. A similar club has been organized in Greencourt. Twelve boys attended the first meeting on April 25th. Later in the month we hope to bring both clubs together for competition in boxing, table tennis, etc.

Confirmation Classes will be held in the vicarage on May the 6th and 20th at 7.30 p.m.

### Sangudo

The editor of the Lac Ste. Anne Chronicle, in an article referring to a recent Sunday service, wrote: "The vicar seemed to be preparing the way for a crusade for a better quality of life." The Church of God has always offered "a better quality of life" to the world and it is ours to accept or reject. But, undoubtedly, there is a wave of sane religious fervour sweeping through the congregation here and, on the Sunday referred to in the article, the beautiful little church was full—in spite of bad roads.

It will be with a feeling of sorrow that we shall soon be saying farewell to two of our most faithful members—Major and Mrs. Ovans. Both have

taken an active part in all church and community enterprises and they will be missed by all in Sangudo. Our best wishes go with them as they leave for distant fields.

A service will be held in **Blue Ridge** on **May 9th**.

**Lonira** may expect that long-delayed service on **May 25th**.

**Peavine** will also receive a visit during the month.

### ST. MARY'S, JASPER

THE REV. CANON G. MCCOMAS

We extend hearty congratulations to The Ven. Archdeacon S. F. Tackaberry, B.A., B.D., Secretary-Treasurer of the Diocese; The Rev. Canon A. M. Trendell, Rector of All Saints', Edmonton; and to the Rev. Canon G. P. Gower, Rector of Christ Church, Edmonton, for the honours recently bestowed on them by the Bishop.

The recent visit of the Rev. A. Harding Priest to Jasper was greatly enjoyed and appreciated. Mr. Priest addressed the whole Sunday School in the morning of April 7th and at the 11 o'clock service gave a splendid address, telling of the work of the G.B.R.E. In the evening Mr. Priest gave a very able and enlightening address on the Ecumenical Movement. The teachers of the Sunday School held a meeting in the vicarage after Evensong at which each teacher was able to discuss difficulties in her work with Mr. Priest, and gain help. During the evening Mr. Priest enlisted two of the senior teachers to take a correspondence course from G.B.R.E. in teaching methods. Our best wishes go to these teachers in the special work they are undertaking.

On Wednesday afternoon, April 17th, Mrs. W. Booth entertained at her home in aid of the Indian bale of the Dorcas Department of the W.A. There was a splendid turnout of ladies and the financial result gratifying. Best thanks are extended to Mrs. Booth.

The W.A. held a missionary evening in the parish hall on Thursday, April 18th, when the slides—"Stewards of a Goodly Heritage"—were shown to a very appreciative gathering of adults and young people. It was voted a profitable evening and we hope for another such gathering at not too distant a date.

All her friends in Jasper and particularly the Parish of St. Mary's were very happy to welcome Mrs. Wm. Bryden of Transcona, Manitoba, last week for a visit to friends.

## The Rural Deanery of Vermilion

MANVILLE MISSION

REV. L. A. BRALANT

Although it is rather a long way from Easter now, I feel I ought to record something of our activities at that time. Our Wednesday evening service of preparation and meditation in Holy Week was very poorly attended. On Good Friday an evangelistic service illustrated with pictures on our Lord's life proved more inviting as twenty people were present. It was happy to note that a record number of people attended Holy Communion on Easter morning. Nevertheless there still seem to be many who neglect the Prayer Book injunction to communicate at least three times a year, "of which Easter to be

one." The evening service was made much more inspiring by the presence of so many people—the church being almost filled. It was good to study together in these difficult days the great fundamental Christian truth of "Victory"—victory over death, sin, and self through the power of the risen Christ.

Service was conducted on Easter Day at Stella-ville also, and despite extremely adverse weather conditions it was possible to have the Easter communion at Chailey the following Sunday. Owing to the blocked roads and cold very few were able to attend. Illness has also taken toll of some of our regular worshippers in all points of the mission.

### Wilberforce

On Friday, April 12th, a very happy social gathering was held in the school, when games, competitions, music and munching all contributed to an enjoyable evening. The proceeds will help us in our new financial obligations. Through the hospitality of one of our members I was able to stay in the area until Sunday, when the Holy Communion was administrated. Although winter conditions returned, a very encouraging number of people were present. The return home in an open sleigh over the lake-like roads was not a very warm experience by any means!

Although the summer seems a long time in coming we are making our plans now, so that through systematic visitation and instruction the flock of Christ scattered abroad may be firmly "rooted and built up in Him, and established in the faith."

## Rural Deanery of Wainwright

ST. MATTHEW'S, VIKING

THE REV. J. ANDERSON

The members of our congregation were saddened by knowledge of our Bishop's serious illness. We join with other parishes in the Diocese in praying for his Lordship's speedy recovery.

May we take this opportunity of offering congratulations to The Ven. S. F. Tackaberry on his appointment as Archdeacon of Edmonton South, and to the rectors of Christ Church and All Saints' on their appointments as Canons of the Cathedral.

Sickness has continued its hold on the parish. A large number in town and country have been ill this past month.

Mrs. Riley and Mrs. Philips have both returned home from hospital and are progressing rapidly toward recovery.

Mrs. D. Wemp and Miss Richardson expect to leave the hospital shortly.

To these and all others in the parish who are ill we extend sympathy and best wishes for an early recovery.

Mrs. Walters was hostess when the W.A. entertained recently at a shower for Mrs. Albert Loades whose marriage took place Easter Monday.

The death of Mr. John Milne during the last week in March brought sadness again to a family in our community. Mr. Milne was the brother of Mr. James Milne and the uncle of the late Thomas Milne whose death took place but a week earlier.

The funeral of Mr. John Milne who for several years had made his home with his brother, north of Viking, was from St. Matthew's Church, Saturday, March 30th. Our sympathy is extended to

the relatives of the late John Milne in this second sorrow.

During April all country services had to be cancelled. We hope soon that regular services may be resumed throughout the parish.

Born to Mr. and Mrs. Walter Lawes, a son.

### HOLY TRINITY, TOFIELD

(THE REV. N. BURGOMASTER)

**The Senior W.A.** met at the home of Mrs. Clutterham on April 4th, with ten members and three visitors present. Rev. Burgomaster also attended. The treasurer reported on the Easter tea. Various items of business were attended to, and a donation was made to the Vestry. Mesdames Borden and Robinson gave extremely interesting Convention reports. Plans were made for a whist and bridge drive to be held on April 18th. Members donated prizes for this event.

**The Young People** have been meeting every two weeks. Talks and Education have been continued. A social evening was held on March 29th. On April 12th Rev. Burgomaster gave a talk on "Liturgics" which proved very interesting.

**Sunday School and Bible Class** is being held regularly. We are anxious to increase our membership in the Bible Class and we trust all young people will avail themselves of the opportunity of attending.

**Junior W.A. meetings** have been held every week. Juniors sold candy, flower seeds and a bird house made by George at the Easter tea. The Dominion Examination on the Study Book, "Heroes of Lonely Trails," was written on April 20th. Owing to bad roads, etc., at the last minute we found we could not attend the Junior Rally in Edmonton, and were sorry to spoil our record, but hope to be with you all again next year. Thanks are due Rev. Burgomaster for supplying dinner and giving the children a general good time in the church hall, when we found roads were too bad to venture—also to Edith for making candy. Prizes were forwarded to us and we take this opportunity of thanking Mrs. Wills, Diocesan Junior W.A. Superintendent, and others for all their interest and help and loving kindness to us for a goodly number of years, all of which has been greatly appreciated by the leader and Juniors.

Memory Certificates were won by Marjorie, Lorna, Betty, George, Ralph and Buddy.

St. Andrew's Cross Badges, presented for passing the Diocesan Study Book Examination, were awarded to Marjorie, Lorna, Ralph and Buddy, marks being 70, 65, 95, and 97 respectively. (Congratulations!)

Buddy received a prize, "Pilgrim's Progress," for high marks in his written examination. Ralph received a prize kindly donated by the "Life Members" for high marks in his written examination, embroidery, etc.—(general proficiency). Lorna received a Sewing Prize for out-of-town members, awarded for work on scarf for Social Welfare. George received a Special Prize for his scrap-book. The Banner was a tie between Tofield and Leduc. (Congratulations to the Juniors.)

A special Candlelight Service, arranged by Rev. Burgomaster, was held on April 7th, when prizes were presented by Mrs. Robinson.

**Diocesan Prize Awards** were as follows:

Marjorie Bailey, Lorna Sumton, Betty Weatherell, George Weatherell, Ralph Bailey, and Buddy Sinclair.

### ST. MARY'S, EDGERTON, AND ST. PATRICK'S, HEATH

THE REV. A. A. COUNT

In spite of various epidemics which have been prevalent in our midst during the winter months, the work of the Church continues on its course. The mid-week services during Lent were very encouraging, during which our rector gave a series of sermons on the all important subject of "Prayer." The services of Easter Day marked by the joy of that Festive Season, were very well attended both at Heath and also at Edgerton, with a marked increase in the number of communicants.

Our services have been greatly helped by the formation of a junior choir under the direction of Miss R. Sperl and Mrs. F. F. Mitchell, our faithful organist.

At the time of going to press we are looking forward to the play, "Aunt Clusie Shoots the Works," which is being sponsored by the W.A., and is under the direction of Mrs. T. Barr.

Our Cubs and Scouts are now well into the second phase of their work, and we are looking forward to holding our meetings out of doors, as the better weather approaches.

The congregation of St. Patrick's Heath rejoices in the safe return of our faithful friend, Mrs. E. L. B. McLeod, from Scotland, where she was visiting her relatives at the outbreak of war.

It is with deep regret that we announce the death of Larry Dennis Donnelly, aged three years, the child of Mr. and Mrs. M. Donnelly. Our sympathy goes to them in this time of their need.

### ST. THOMAS', WAINWRIGHT

ST. MARY'S, IRMA

### ST. MARGARET'S DISTRICT, BATTLE HEIGHTS

Associated in the minds of Christians everywhere are the two great "festivals" of Easter and Spring. All of us are looking for the different birds as they come back for another visit with us; we are watching the buds on the trees; we are planning for our gardens; in effect, we are looking for the yearly resurrection of nature. And, again, all this happens around us as we still think of the resurrection of Jesus.

These were the thoughts that were expressed at the service held at Irma. Here the services have not been completely closed down all winter. They have been rather a "hit and miss" matter; but now we are looking forward to a regular schedule of church gatherings throughout the whole mission.

As a matter of financing, a congregational meeting of the people of St. Mary's decided to adopt the envelope system. We are glad to report that this plan is beginning to work out to our great satisfaction—just another cause for rejoicing.

The services at Battle Heights school have been a different matter. There has only been one service at this point, since the real cold and snow-bound weather set in. This was on Easter Day. And while our numbers were not great, yet the witness to the Resurrected Christ was made; and made in the true spirit of the Living Christ.

Snow or cold has not kept the women of the St. Margaret's W.A. from getting together. They have held all their meetings as arranged. Is not this in itself the fellowship of those who are called to uphold Christ's cause and Name. We feel so.

And, speaking of the Women's Auxiliary, action is being taken to search out the possibility of

forming a W.A. deanery with this deanery of Wainwright. We hope that, as time goes on, all the W.A.'s of this district will be approached, and that plans will be forthcoming to have a deanery gathering, for the expressed purpose of appointing a deanery secretary and other necessary matters.

From Wainwright comes the news that the parish spirit had a decided boost through the means of a really well planned and carried out parish social. At the Masonic hall about 60 people, young and old, enjoyed themselves to the full. The crowning event was one of the daintiest and tastiest lunches possible. Everything from jellied salad to cream-puffs was on the menu. Thank you again, you who were responsible for all this affair.

The Church Boys' League at Wainwright also reports good news. There are 14 boys in all; and all of them are keen members. We meet weekly; we have our fun; we learn; and we also pledge our loyalty to Christ and His Church. We have great hopes for the work among these junior boys.

The roads have been so atrociously bad that even the Sunday School at Lindbrook has been disrupted. It is hoped that our country people will not feel that it is a case of "out of sight out of mind." Plans and expectations will be fulfilled just as soon as the roads permit. Confirmation classes will open as soon as students are reasonably recuperated from the school examination ordeals.

The efforts of the choir, as well as other organizations and congregation members are much appreciated during these weeks when "mud" could have been an effective "fence" against careless attendance.

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